

# BULLETIN OF INTERNATIONAL FORUM ASSOCIATION

JAN 29 1919

No. 1

12 West 11th Street, New York

October, 1918

INTERNATIONAL FORUM ASSOCIATION, Inc.

President—PERCY STICKNEY GRANT

Secretary—HAROLD A. LYNCH

Editor of Bulletin—E. FRANCES ADAMS, to whom all communications should be sent

## THE GREAT PROBLEM

The great problem which looms before the country today, outside that of purely military victory, is Americanization, or suitable education for American citizens. This means something very much larger and more comprehensive than our common school education, even when that includes the study of the framework of our state and national institutions under the name of Civics.

### I. THE SITUATION.

1. There has been of late years a significant change in the attitude of the workers. They have discovered that economics control politics. They demand, therefore, more of the product,—more wages, more economic power—more control in industry and politics.

2. The workers and the employers of America have not carried their discussion forward as constructively as the Europeans. Considered as students of economics, we are behind the times.

3. The war has forced us into broader international relationships. As a consequence, "Labor" in the United States will more speedily approximate the position of European Labor, whose program demands a radical change in every sphere of social and economic life.

4. Already industrial organization (syndicalism) is growing in England and America. Even now in the American Federation of Labor, there are "departments" under industrial organization rather than under craft organization, as for instance, the Structural Alliance, Metal Trades, Railway Employees, Miners.

5. In the midst of our general ignorance of economics in America, has come an enlargement of the electorate in directions where lack of economic knowledge is especially prevalent. Women workers have received little educational help from our trade unions. Well-to-do women have not been stimulated in economic knowledge by their husbands who, for the most part, have been dominated by ideas of "woman's sphere", and by their own conservatism and lack of acquaintance with economic world movements.

6. Mr. Wilson has saved America from an immediate industrial revolution by his intelligent, sympathetic dealing with labor problems; but there is a limit to this expression of intelligence and sympathy through the two great political parties. There are millions of workers not enfranchised,—casual workers, poor whites, negroes, women, and workers not yet twenty-one years of age. There are other millions whose ideas do not secure political expression.

7. Economic groups in America have become too rigid. "Plasticity is a prime element in the fitness to survive, and the 'Survival of the Plastic' is the survival of the fittest."\*

### II. QUESTIONS ARISING FROM THE SITUATION.

1. Shall we continue our two-party system?
2. Shall we enfranchise the millions now disfranchised,—women, poor whites, negroes, casual workers, etc.? Shall we make the voting minimum correspond to the military age, that is, eighteen years?
3. Shall we form a Labor Party, combining with the Socialist Party?
4. How shall we prevent the arraying of Capital and Labor more distinctly against each other?
5. How can we meet the destruction of the middle class by a growing millionaire class and a growing proletariat?
6. How can we substitute ideals for the working class, superior to those now held by the leisured classes?
7. What are the ideals of a democratic society?
8. The Secretary of Labor, Mr. Wilson, recently stated that the number of workers in the United States (census 1910) was 35,000,000, excluding 3,000,000 now withdrawn for all military purposes. Of these, only 3,000,000 are in the American Federation of Labor. Mr. Gompers is their spokesman but his voice is not unchallenged. Who is paying attention to the other 32,000,000,—a throng almost as large as the population of France, for whose rights and liberty we are fighting? Their income, their physical condition, their education, their attitude of mind, their very notions of life are among the vital, yet unsolved problems which confront America today. Cannot we penetrate this body quickly with wider physical and mental opportunities, greater confidence in fair play, kinder social contact, less mysterious religious methods? In short, cannot we enlarge our democratic range and improve its quality?

### III. PUBLIC NEEDS.

To answer these questions, we need mass and mature education in economic and social problems.

We also need greater social solidarity—the unity of the classes.

\*Lester Ward's Sociology, p. 125.



#### IV. ONE METHOD FOR PROCURING THIS NEEDED MASS EDUCATION IS A FORUM FOR EXPERT INFORMATION AND PUBLIC DISCUSSION

##### WHAT IS THE FORUM?

The Forum is the most immediately accessible school for mass and mature education in citizenship in America. Its formula alone will carry it through:

1. A lecture by a highly informed or highly trained person—the expert—who presents a subject of immediate interest and importance.
2. Questions addressed by the audience to the speaker, which enlarge the scope of his treatment and clear up misunderstandings.
3. A free presentation of the points of view and experience in an audience, made up as it is of different classes, with a resulting modification of opinion and the softening of asperities which comes from honest and kindly discussion.

This Forum formula, we believe, provides a method for education in citizenship, not only in regard to fact, but in regard to feeling as well. If America is to become the country of great democratic achievement that prophetic voices proclaim, there must be a different attitude of mind among its citizens toward each other, which can be brought about only by joint conferences and an adequate knowledge of facts, especially the fundamental economic and social facts of their citizenship.

Civic problems, economic and social problems are matters of controversy. They have a history, an evolutionary development, and because of this fact, persons are apt to stop at one stage or another in their consideration of these problems. Thus we find whole groups of individuals who are still advocates of personal interest and privilege. Education in civic, economic and social problems, which means education in citizenship, must be by means of discussion—the presenting of historical, national and class points of view until a stable position is found for general security and progress.

Some day education by discussion will be a part of the method of every school and college, just as it is now an important part of the education in the best law schools.

The Forum today is the readily accessible platform for mass and mature education in citizenship through discussion.

Now that democracy is taking charge of the world and the people seem bent on taking charge of democracy, we cannot make too great haste in encouraging whatever will enlarge the knowledge and sweeten the attitude of the working classes.

Here in America, there are added reasons for such an undertaking. The large extension of the eight-hour movement is giving the working people an increased amount of leisure. The passing of the saloon is taking away from thousands a social center. Something must be supplied to provide satisfactory recreation for the new leisure. Something must be found to satisfy the social instincts so crudely and dangerously met by the saloon.

—Percy Stickney Grant.

#### INTERNATIONAL FORUM ASSOCIATION.

The International Forum Association is entirely without ambition or interest as to who organizes or controls the Forums of the country, of which there are now about 500 in operation. Its interest is to start as many Forums as possible after the model that has seemed most successful, and to give to these Forums such encouragement, advice and personal help as it may be called upon for, and able to proffer.

It maintains for this purpose an office with a paid assistant secretary. It publishes this bulletin. These, aside from correspondence, are its only expenses. Its office is for advice and organization. Correspondence is solicited on all subjects connected with open forums either in the way of information to be given, corrections of statements to be made, or advice and assistance asked.

We are hoping that the Forums of the country will be sufficiently interested in this center of information to take Forum memberships as well as to recommend to their members personal memberships in the International Forum Association.

The International Forum Association was organized in February of this year. The plan at that time was that "Current Opinion" should be its mouthpiece and that every month, from two to four pages of that very excellent periodical should be devoted to Forum work. After five issues of "Current Opinion" under this arrangement, it was found that business conditions necessitated the surrender of this department. The present International Forum Association Bulletin is intended to take the place of the pages in "Current Opinion" so far as Forum information is concerned, and is to be distributed to the members of the Association and others who may be interested in the movement.

In order that the International Forum Association may not be confused with other Forum undertakings the following national and local organizations, so far as known to us, are named:—

##### Open Forum National Council,

President—George W. Coleman, 220 Devonshire St., Boston.

Secretary—Harold Marshall, 359 Boylston St., Boston.

##### New York Congress of Forums, Inc.

President—Walter S. Heilborn,

Secretary—Harvey Dee Brown, 61 East 34th St., New York.

These bodies represent the organized Forum movement so far as it has been developed along national and district lines.

The Annual Meeting of the Open Forum National Council will be held November 24th and 25th in New York City, opening Sunday evening with a Forum meeting at Cooper Union, to be followed by business sessions on Monday.

We hope that the People's Forum at Cooper Union (which the late Charles Sprague Smith founded as the People's Institute) and the Boston Forums will soon add to their lecture-plus-questions formula, the more important factor of discussion by means of speeches from the audience, which so far they have not seen their way to utilize.

Public Forum = University — Town Meeting



# RECONSTRUCTION PROBLEMS

## Great Britain

Mr. Ogden's presidential address to the (British) Trade Union congress makes, in our view, a very modest claim for European labor. He asks that it should be "free" to suggest a "supplementary method" of settling the war, and "bringing the world back to peace and righteousness." He would not depose the diplomatists, or supersede their conference. All he craves is the right of discussion. "Allow us" (he said), "the workers, who supply the soldiers and the tools they use, to debate the great standing topics of the war—the league of nations, disarmament, forced service, after-war economics and the territorial problems. We leave you, the governments, the decision. Give us, in return, the opportunity at a free conference of forming our minds and yours."

—From the London Nation, September 7, 1918.

\* \* \* \* \*

The Minister of Reconstruction is to be congratulated on the series of elegantly got-up pamphlets on "Reconstruction Problems" which he is publishing. Though not quite such "exciting penny numbers" as those which the Fabian Society has intermittently issued for thirty years, Dr. Addison's slate-covered serials, at twopence apiece, represent the best thing in Government publishing down to date. It is all to the good that the public should be informed of the complexities of Reconstruction, and of what the Ministry is doing.

—The New Statesman, London, Sept. 14, 1918.

Note: The pamphlets above referred to are called:

No. 1—"The Aims of Reconstruction."

No. 2—"Housing."

\* \* \* \* \*

## Germany

The German government is to meet this situation by the appointment of a Secretary of Economics with many sub-committees. Here the economic character of the problem, as not being military or political, is frankly faced and named.

\* \* \* \* \*

## America

The Government, through the Bureau of Foreign and Domestic Commerce of the Department of Commerce, made public yesterday a monograph entitled: "Economic Reconstruction, with Analysis of Main Tendencies in the Principal Belligerent Countries of Europe." The pamphlet gives statistics of production, consumption, and trade in important food-stuffs and industrial raw materials, prefaced by an introduction by Burwell S. Cutler, Chief of the Bureau of Foreign and Domestic Commerce.

—N. Y. Times, Oct. 14, 1918.

And in America today these questions confront us not only as a matter of immediate interest in winning the military side of the war but as the even more important challenge of preserving the fruits of that victory. Some of the questions are unescapable: Shall federal control of transportation and other public utilities be abandoned after the war? Have we any plan for the simultaneous and proportionate reduction of competitive armaments in all countries? How shall the war debt be paid? How can we make sure of markets for our products and at the same time avoid the risk of making other states jealous? What is the future of our rapidly increasing merchant marine? What are our plans concerning immigration? How shall industry be re-organized and what hereafter shall be the status

of labor? Shall the principle of priority rights be recognized in law and extended, or shall we return to the old laissez-faire doctrines of competitive business? Shall the War Labor Board, the War Industries Board, the Emergency Fleet Corporation, the Fuel and Food Administrations, the Federal Trade Board be continued? If so, who and what are to determine their policies? How are our soldiers to be fitted into the new economic and industrial life when they return home? What arrangements are we making for demobilization? To what international political policies are we preparing to commit ourselves? Are we willing to abandon some of our claims to complete sovereignty and have our investments in weak and disorganized countries, if not directed, at least subject to the control of an international authority?

These questions are insistent.

—Harold Stearns, in The Dial, Oct. 5, 1918.

## A Peace College Advocated

Among the after-war problems, to mention but a few of them, are the following

1. Demobilization—This problem involves such questions as (a) the length of stay abroad after peace; (b) the physical task of transportation back to camp; (c) the physical task of return to home; (d) the method of re-entrance upon industry and pre-war activities; (e) the policy of regarding the displacement of women now in industry; (f) the situation created by the shifting of man-power from less essential to more essential industry.

2. Rehabilitation—This problem involves such questions as (a) bringing back to health of wounded and sick soldiers and sailors; (b) the making industrially self-sufficient of crippled soldiers and sailors.

3. Tariff Question—This problem involves such considerations as (a) the expediency of revising the tariff in general; (b) the economic problems based upon industrial activities among our present allies and our present enemies; (c) the revenue needs of the country.

4. Socialism—This problem involves such questions as (a) continuance of government ownership of transportation and communication; (b) continuance of government intervention in price regulation; (c) continuance of government control of production (commandeering, semi-commandeering, embargoes, other restrictions); (d) the wisdom of continuing the policy of compulsory arbitration; (e) the entire problem of pensions, both with respect to war veterans and civilians.

5. Taxation—This problem involves such questions as (a) the continuance of war-tax rates; (b) reduction of government indebtedness; (c) relationship between tariff duties and tax rates, as well as between tariff duties and the incidence of general taxation.

It takes time to master world problems. Now, and not after victory is completely ours, is the time to set before ourselves the task of scientifically formulating policies to guide us through the difficulties which still lie before us.

—Joseph J. Klein, C.P.A., in the New York Globe of October 14, 1918.

WHO IN AMERICA, APART FROM THE FORUMS, IS DOING ANYTHING TO PRESENT TO THE AMERICAN PEOPLE THESE PROBLEMS?

WHO IS PROVIDING EXPERT LEADERSHIP IN THESE SUBJECTS OR AN OPPORTUNITY FOR DISCUSSION?



## FORUM NEWS ITEMS

One of the very interesting sheets which has come to our office this season is a program of war-time addresses to be given at the Montclair (N. J.) Unity Forum for the purpose of promoting "a better understanding of the great issues at stake and the ways of victory and peace." Among the subjects and speakers are "The Tragedy of Russia" by Ilya Tolstoi; "Alsace-Lorraine Before and After the War" by Mons. Daniel Blumenthal, ex-mayor of Colmar, Alsace; "The Future Relations of England and America" by Alfred Noyes; and "A Soldier's Ideals for After-War Reconstruction" by Charles V. Combe, formerly City Editor on The Manitoba Free Press.

To organize a thoroughly democratic open Forum, "Whose underlying principle would be the belief that community well-being is realized only as people of varying views and interests convene and reason together," was the purpose of a number of citizens meeting together at the Peacock Inn last night.

Early in June some fifty citizens met to consider the formation of a Forum in Toronto. They nominated officers and made provisional arrangements for a place of meeting. Last night the organization was placed definitely on a firm basis.

It is expected that a series of educational meetings will be held shortly and general discussion invited.

—From the Toronto, Ontario, Globe.

Dr. W. W. Willard, of San Jose, will discuss social problems of the church and community at the weekly meeting of the Civic Forum to be held tomorrow evening at the First Congregational Church. The Forum has been succeeding so well at the church that arrangements have been made for its continuance.

—Oakland, California, Tribune.

Senator Owen will discuss the work being done and the work that should be done toward meeting after-the-war conditions in the United States, at the next meeting of the Round Table Forum of Washington, (D. C.), on Thursday, October 10th.

President Wilson's emphasis on the League of Nations in his recent Liberty Loan speech challenges our attention to reconstruction preparation.

(Signed) WILLIAM KENT, Chairman,  
Washington, D. C.

The Catholic women of New York have done an excellent work in establishing a Citizenship Forum where women may discuss the views of prominent public men and the rights, duties and privileges of voters.

—Elmira, New York, Herald.

The Bath Forum is proving itself to be a much appreciated institution. Another large and appreciative audience gathered last Sunday evening in St. Thomas' Episcopal Church and listened to a most interesting address from Rev. Charles E. Betticher, for ten years stationed as a missionary in Alaska.

—Bath, New York, Courier.

At a luncheon yesterday at the Oasis of the Pacific Hotel members of the Spokane People's Forum decided to hold the regular meetings of the Forum every Sunday afternoon at three o'clock, beginning

October 6th. The Republican and Democratic candidates for congress and the state legislature will be invited to speak. "Citizens are taking a more intelligent interest in the principles underlying politics," said William Matthews, who presided yesterday. "The Forum is a thoroughly democratic assembly and public questions may be freely discussed."

—Spokane, Washington, Spokesman Review.

The Public Forum, Inc., of the Church of the Ascension, New York, began on October 20th its twelfth season. The speaker was the Hon. Alfred E. Smith, nominee of the Democratic Party for Governor of New York.

"Some of the most prominent men in the country are to be heard in Jersey City this fall and winter on topics of the times at the Friday Evening Forum. First Congregational Church.

"The Forum opens October 18th, when a famous overseas speaker, who has been with Pershing, will tell the people up-to-the-minute incidents of the war in Europe."

At St. John's A. M. E. Church, Tuesday evening at 8.30, a Forum will be organized for the discussion of those questions and problems affecting the best interests of the Negroes locally and nationally, and for the dissemination of such information as will tend to encourage and stimulate the race to greater achievements, morally, spiritually, socially, politically, intellectually and industrially. All who are interested are requested to be present.

—Xenia, Ohio, Republican.

Some will say, "Were not the thousands of German propagandists speaking the length and breadth of the Nevsky Prospekt, addressing miniature Forums?" No! Their job was to arouse disension, passion and confusion! One of the first evidences of the true Forum spirit is the indifference on the part of the listeners to the tricks of oratory and to political camouflage. A resentment, in fact, towards the speaker who tries to arouse rather than to inform! Democracy is not so much dependent upon the material condition of a people as it is upon their mental functioning and their ability to affect and alter that condition to conform with their knowledge of the facts and the possible ideals involved.

—Rev. Frederick A. Wilmot, President of New Bedford Forum.

John Haynes Holmes has tersely characterized the Open Forum as "A trench in which men may battle for truth," and has quoted Romain Rolland as follows: "A great nation assailed by war has not only its frontiers to protect; it must also protect its good sense. To each his part; to the armies the protection of their native land; to the thinkers the defense of its thought."

—Boston Transcript.

\* \* \* \* \*  
Men are never so likely to settle a question rightly as when they discuss it freely.

—From Southey's Colloquies by Macaulay.



JAN 29 1919

# BULLETIN OF INTERNATIONAL FORUM ASSOCIATION

No. 2

12 West 11th Street, New York

November, 1918

INTERNATIONAL FORUM ASSOCIATION, Inc.

President—PERCY STICKNEY GRANT

Secretary—HAROLD A. LYNCH

Editor of Bulletin—E. FRANCES ADAMS, to whom all communications should be sent

## FOREWORD

The Forums have a most important part to play in after-war reconstruction. In fact, at the present moment they have a healing contribution to make to the troubled mental condition of the country toward the social and economic outlook. On every side, there is an evidence of returning class bitterness and ignorance, especially in the reactionary press and in the utterances of employers' associations, etc., to say nothing of certain widely advertised patriotic protective organizations.

Under these circumstances of unnecessary misunderstanding, the Forums must make the heartiest contribution in their power—conscious and persevering—of goodwill, patience, facts and calm discussion. The country, above all things, needs economic and social education in an atmosphere of friendly toleration. These two conditions are the very breath of life and object of the Forum movement.

There never was a time when peace depended so much upon goodwill and intelligence as it does today. What is the use of unearthing and fixing the blame for the war upon the nefarious militaristic ambitions of kaisers and emperors, if we ourselves cannot see that personal selfishness, intolerance, arrogance and greed are at the bottom of human misunderstandings, whether they be national or social?

We explain extremist social revolutions in some European countries by the lack of education of the population and by the tyranny under which they have lived for centuries. Would it not be a matter

of great discredit to American democracy if, with its high percentage of literacy and with the freedom of its political forms, it allowed ignorance and class or racial superciliousness to shake or injure the great constructive unity on which the country really rests?

Every Forum should consecrate itself to sweetness of spirit, kindness of attitude towards individuals, classes and problems,—at the same time seeking the widest and most unprejudiced sources of information, and demanding the broadest opportunities of discussion.

We must remember that for four years the richest nations of the world have spent money without stint on propaganda which they believed a military necessity, the object of which was to encourage hatred and detestation of their enemies. This hate propaganda has been extended against groups and classes which have sought or secured power within the different states, not only the Bolsheviki, but the Socialists and the British Labor Party.

Whatever we may think of any nation or of any party within a nation, we must take account of this "treat 'em rough" propaganda which has poured so much hatred and turbulence of feeling into almost every heart. If it were true, as war taught, that hatred had to be developed for victory, we may well ask ourselves if goodwill must not be developed for peace.

—PERCY STICKNEY GRANT.

## POST-WAR THOUGHTS

Comparatively, it is easy for a nation unified and sustained by a great impulse to carry a war through to success. It is infinitely more difficult on the basis of that success to accomplish the affirmative task. Our revolutionary struggle was followed by the most dangerous era of our history before the Constitution was launched and set safely on its course. The triumph over the Southern Confederacy was the consummation of a large humane impulse. But the period of reconstruction relinquished that triumph to a band of politicians who spent a decade in sowing bitterness and writing disgrace on the banner of liberation. It can be remembered what kind of Europe followed the extinction of Bonapartism. When a war is over efforts are relaxed in the sense of deeds accomplished, and the labor of rebuilding is often left to the unworthy, who reach arrangements through a tangle of mutual jealousies that have a larger reference to selfish interests than to the noble cause that gave them opportunity. We

need eternally to remember that victory is only a preparation for the real task.

—The Public, Nov. 16.

### The Hope of the Future Not Specialists

The hope of the future is not in scientific specialists. A specialty once chosen, all interest in general science and the progress of truth ceases. The hope is in the general educated public, who, having no specialties to absorb and narrow them, are interested in all science and all truth.

—Pure Sociology by Lester F. Ward, page 195.

One of the most important purposes of society and government is the discovery and spread of truth on subjects of general concern. This is possible only through absolutely unlimited discussion.

—Zechariah Chafee, Jr., in the November 16th issue of the New Republic.



One of the moral tragedies of a war for freedom and democracy against autocracy and irresponsible authority is that the crusaders for freedom are themselves compelled, for the purposes of their war of liberation, to adopt the very methods and principles against which they fight. In any war of the dimensions of this, it is inevitable that secret conclaves of diplomats and bureaucrats should settle, not alone questions of technical detail, but matters of general and far-reaching policy affecting the lives of millions during generations, without any sort of consultation with the people whose destinies are thus so irresponsibly disposed of.

. . . . . We have seen grow up in all of the beligerent countries vast bureaucratic machinery—true colleges of propaganda—deliberately designed for the shaping of political opinion by the centralized government. That result is achieved mainly by manipulating the dissemination of information; autocratic and generally secret bodies deciding that the knowledge of such and such facts shall be kept from the public, such and such other facts especially emphasized and perhaps especially prepared for their consumption. In this way governments are in a position to determine the opinions of their subjects through the control of the knowledge on which those opinions are formed. This control of the mind of a whole people is the method, in all its purity, pursued by Prussia for so long, the very cornerstone of the system which has given the conscience of her people into the keeping of her government and made possible certain moral results which have astonished the world.

. . . . . The matter has a very especial concern for America. "Democracy" does not consist in popular approval of policies, the nature of which the public has no opportunity properly of understanding. If democracy is to be only less perilous than autocracy, it must decide with all possible knowledge of the case upon which it is passing judgment. Not otherwise can it be anything but a gamble or a sham. Censorship and governmental propaganda as now practiced are incompatible with democracy because they mean the autocratic and irresponsible control of the minds which control the policy of the state. The very first of the President's fourteen points is that the covenants of peace shall be "open covenants, openly arrived at." He has again and again insisted that it must be a people's peace. Neither of those conditions can be fulfilled if a machinery of censorship be extended to the period of the peace conference. Indeed, it comes to this: Are the decisions which will confront mankind during the next few months—amongst the greatest decisions of all history—to be made by the people themselves, freely conferring and discussing with the full knowledge of the facts, or by governments—many of which will lack popular mandate—having the power to withhold essential facts from the knowledge of the people, to forbid the conference and contact of those most concerned? Are freedom of speech and press—the things which we are demanding as the very sign and symbol of the fitness of others for self-government—the things which we ourselves shall respect? Or, are the decisions of the war waged to make the world safe for democracy to be made by methods as autocratic and Prussian as any which have marked peace-making since the constitutional era began in Western Europe?

—From the New Republic.

## FORUM NEWS ITEMS

A community Forum will be conducted at the Congregational Church on Sunday evenings during the coming winter season. The Forum is a people's university wherein are discussed the social and economic problems of democracy as met in the state and community, a place for earnest people uncommitted and unafraid, to learn how the other fellow thinks. Fundamental to the Forum is the idea that the practical teachings of Christ are the logical bases of society. All movements which make for the uplift of the community come within the scope of this work. It is an adventure for community religion and a school for the theory and practice of democracy. In due course, education, recreation, literature, the arts and sciences, municipal government, social problems and kindred subjects will be presented.

The Community Forum of Jacksonville will be free to the public, its cost being guaranteed by subscriptions secured by the Brotherhood of the church which is promoting it, but collections will be taken to help defray the expenses.

Among the topics to be discussed during the season are "Religion and the Reconstruction of the World," "Conservation and Its Promise of a Simpler and Richer Life" and "Americanization as a War Measure."

—Jacksonville, Ill., Journal.

An audience of 200 negroes comprising the Douglass Forum of East New York listened last night to an address delivered by Charles Anderson on "The Negro and the World War."

—Brooklyn, New York, Eagle.

At the meeting Thursday night of the Men's Forum of St. Andrew's Memorial Church, S. P. Hemstreet, works manager of the Hastings Pavement Company, will tell about the manufacture of asphalt block pavement and the manner and methods of laying the same, accompanied by lantern slide views showing some of the transformations in road-making wrought by the use of this timely modern utility.

—Yonkers, New York, Herald.

At 12:15 Sunday noons Dr. C. O. Judkins will conduct what will be known hereafter as the Christ Church Forum. This hour of study and debate will be open to men and women and will consider the religious and ethical phases of opportune subjects. It is a religious duty for the American people to understand the difference between the principles of their government and the governments which may be allied to insure world peace. It is also necessary to understand the principles of the organization of the German government. Next Sunday Dr. Judkins will speak on the main differences between the American democracy and the democracies of Europe as shown in their points of departure. After a short talk, the meeting will be open for debate.

—Glen Falls Post, New York.

The first Sunday lecture talk at the Civic Forum of the West Side Community House will be held this evening. H. M. Fromenson, of the Zionist Organization, will be the speaker. He has selected for his topic "Some Problems of Modern Jewry and How to Solve Them." A dance and entertainment will follow the lecture. It is expected that several hundred will attend.

—New York American, Oct. 8th, 1918.



## THE OPEN FORUM: A FLEXIBLE METHOD FOR MATURE MASS EDUCATION

The Open Forum, although usually considered as a new device for amplifying social and industrial conditions, has had an interesting history, and recent developments show that its method is sufficiently flexible to serve innumerable purposes.

The People's Institute was established in 1897 and offered in Cooper Union, at the head of the Bowery, New York, a strategic meeting place for ideas and men. Charles Sprague-Smith, the founder, conceived the plan while a professor of comparative literature in Columbia. He discovered in literature the story of the common laws of social progress, and he longed to get his hands directly into the material of human life. So he gave up comparative literature and set about arousing enthusiasm among the people for a freer, fuller existence.

At the People's Institute, lecturers of wide reputation addressed East Side audiences of thirty nationalities. The audience could ask questions, but could not make speeches. The lecture was often preceded by music and recitations, but not by recognized religious exercises. Later a club house was founded and many valuable forms of social service undertaken.

The invited speakers, under the grilling of an astute and well-read audience, were taught never to make a statement which they could not back up; they also learned the protective value of a good chairman (Mr. Sprague-Smith) who would not permit them to be put into too deep holes by the audience, although he could not prevent them sometimes from jumping in themselves to their own chagrin, and to the amusement of their tormentors. Prof. Charles Sprague-Smith, philologist, poet, educator in good will, champion of the people, died in middle life as the result of over-work in behalf of this great undertaking.\*

The "Public Forum (Inc.) of the Church of the Ascension" was founded in 1907 by the Rector of the Parish and the Rev. Alexander Irvine. If crowds will listen to soap-box orators on street corners; if workmen in factories will give part of their precious noon recess to listen to Y. M. C. A. speakers, should not religious bodies, which control more good auditoriums than anybody else, and have less use for them, offer hospitality in their churches to such groups, and if necessary organize these opportunities under favorable conditions? The Forum undertook to make a church a shelter for what might otherwise have been open-air meetings of all sorts and conditions of men, interested in discussing modern social and industrial ideas. It was a frank attempt by a church to find out what workingmen, according to their own showing, wanted, and what they considered to be the duty of the Church. The Public Forum audience may debate the subject as well as ask questions.

Since the founding of this forum, many churches in New York and the neighborhood have opened similar forums—notably the Church of the Holy Trinity, in Brooklyn, of which the Rev. J. Howard Melish is Rector; the Church of the Messiah, where the Rev. John Haynes Holmes is Pastor, and the Free Synagogue, under Dr. Stephen S. Wise. Even as far away as Houma, Louisiana, St. Matthews (Episcopal) Church has established a forum. There

is also a forum in Starr King's old parish (Unitarian) in San Francisco. Church forums received the endorsement of the Universalists at their Chicago Convention of 1914.

Ford Hall, on Beacon Hill, Boston, was founded by the Baptist Union in 1908. It offers an open forum of a broad and sympathetic type, publishes a paper of its proceedings, and carries on social work. The Ford Hall meetings, through their extension committees, have been instrumental in establishing in New England municipalities, towns and schools, more than thirty forums, modeled more or less closely upon Ford Hall, but with distinctive undertakings described by the specific conditions of their position. Mr. George Coleman, who is responsible for Ford Hall, has exceptional clearness of vision and breadth of sympathy.

The United Church Community Forum of Bridgeport, started in the early part of this year at the instigation of the Rev. Dr. William Horace Day, has become a genuinely representative organization of the city. Its Board of Directors consists of men whose interests and sympathies touch all elements of the population,—industrial, commercial, professional, educational and religious. Its audiences also are a fair cross-section of the various classes of people in Bridgeport.

Schoolhouses are used by many other Forums, notably by the Bronx Open Forum under the leadership of the Honorable Edward Polak, the Brooklyn Civic Forum, Incorporated, directed by Mr. Nathan Seidman, and the vigorous Forums of the Brooklyn People's Institute.

The Labor Temple was opened by the Presbyterian Board of Missions, at Second Avenue and Fourteenth Street, New York, in an old building that was formerly a parish church. Owing to its situation on the East Side, and the close connection between its founder, the Rev. Charles Stelzle (who knows more about trade unions than any clergyman in America) and also because it specializes in labor matters, the Labor Temple has developed a highly unified work, now in charge of Rev. Jonathan C. Day, and keeps very closely in touch with a large number of working people.

The Labor Forum is a still later and different type of forum. It meets in a public schoolhouse. It has no religious exercises or motives, nor is it neutral (as radicals regard the church forums). The Labor Forum is the announced advocate of the working classes. An enthusiastic, devoted, and self-sacrificing leader, Mr. Carl Beck, is responsible for its origin and excellence.

In direct contrast with this type of organization are the Forums, public and private, under the direction of Boards of Trade and Chambers of Commerce.

In addition to forums which use the English language, there are forums that use Italian and Russian—as the "Foro Italiano, a Ford Hall dirimpetto la State House" in Boston, and a Russian forum in New York.

The forum has proved particularly attractive to recent immigrants. Its democracy corresponds to their native ideal—an ideal too often destroyed by their early experiences in their adopted country. The forum helps them to some discrimination in fixing blame for their ill-treatment; it offers them a

\* The present leader is Edward F. Sanderson.



mouthpiece for the woes they ran away from on the other side of the water and for those they have run into in America.

Another type of forum is "The Hungry Club" of Pittsburgh. According to its able and enthusiastic secretary, Charles C. Cooper, "The Hungry Club" is the only organization of its kind in the world. "Its membership consists of several hundred business and professional men who 'want to know.' It has no constitution or by-laws. It has no formal organization. It has no business sessions and no regular officials. It never takes a vote. It never endorses anything. It is Pittsburgh's open forum for the presentation of both sides of public questions."

The past two or three years have witnessed remarkable activity along forum lines on the western coast. In California, Oregon and Washington, not only the large cities, but many of the smaller towns and even rural community centers are supporting well-established and skilfully directed forums.

The following list will indicate what varied purposes the forum may be made to serve:

**Musical Forum**—under the direction of Dr.

Henry T. Fleck, Hunter College, New York. After presentation of Italian, English or French operas, the meetings which have an attendance of between seven and eight hundred persons, are thrown open for questions and discussion of the productions from musical, dramatic and sociological standpoints.

**Open Forum of the Civic Association**, Birmingham, Alabama.

Organized and directed by a specially-appointed committee of the Association. "People will have an untrammelled voice in the discussion of the great, vital questions which are pressing at this time."

**Food Forum of the Twentieth Century Club**, Berkeley, Calif.

**Citizenship Forum for Catholic Women**, New York City.

A Forum where women may consider and discuss the views of prominent public men, and the rights, duties and privileges of voters.

**Round Table Forum of Washington**, D. C.

Meets once a month for luncheon in a central hotel. Discusses topics of timely interest, particularly those questions relating to reconstruction.

Robert L. Owen—President.

William Kent, Chairman.

**Forum of St. John's A. M. E. Church**, Xenia, Ohio.

Organized for the discussion of "questions and problems affecting the best interest of the Negroes locally, and nationally, and for the dissemination of such information as will tend to encourage and stimulate the race to greater achievements, morally, spiritually, socially, politically, intellectually and industrially."

**Women's Forum**, San Francisco, Calif.

A club organization of limited membership. Meets at dinner once a month for the discussion of subjects of local and general interest.

**Socialist Sunday Forum**, Wilmington, Del.

**Minneapolis Ad Forum of the Advertising Association**.

**Teachers' Forum**, Omaha, Neb.

**Principals' Forum**, Minneapolis.

**Parents' Forum**, Rochester, N. Y.

For the discussion of questions affecting parents and children.

**Open Forum of the Business Men's Club**, Nyack, N. Y.

**Society of Ethical Culture Forum**, New York.

**Single Tax Forum**, New York City.

**Open Forum of the Christian Endeavor Society**,

First Presbyterian Church, Portland, Ore.

**Hebrew Educational Society Forum**, Brooklyn, N. Y.

**Student Debating Forums:**

University of California, Berkeley.

Fresno Junior College, California.

Hobart College, Geneva, N. Y.

Columbia University, New York.

New York University.

University of Southern California.

Y. M. C. A., Appleton, Wis.

Hamilton College, Hamilton, N. Y.

Etc., etc., etc.

A Public Forum unites the university with the town meeting. An expert is called in to lead the conferences; then the people thrash out the subject in open debate. The Forum is giving back to America the town meeting which the growth of cities has robbed it of.

A defect of democracy is its distrust and neglect of the expert, and its substitution of the grandiose notion that one man is as good as another, for all the purposes of the state. In America, this disposition, at once ignorant and injurious to democratic institutions, was fostered by the pioneer life in colonial America, which was so simple in its requirements as to be satisfied by the rough-hewn ability and independence of individuals; and later, by its agricultural pursuits, which did not permit the holder of the plow to leave his fields indefinitely for legislative and political service. Today, with quite a different order of society, the traditions of these earlier periods have persisted, especially among politicians, in the face of the growing need of experts and in the face of the great scientific and mechanical developments of our time.

Democracy must become used to experts, must desire them, and enthusiastically place them in commanding positions. I know of no better place to cure this shyness of the people toward specially trained ability than the Forum platform, where the expert can not only instruct his audience on a selected subject of current importance, but will patiently and good-naturedly answer scores of questions, will listen to a public discussion by the audience, and in a friendly and wise way sum up what has been said.

Perhaps the Forum is a better fashion of presenting the university to the people than is the so-called university extension movement, which too largely deals with purely cultural subjects and depends for its speakers upon professional teachers and lecturers. The Forum chooses current subjects of importance, and gravitates to "burning questions"; it then selects the most distinguished expert upon the topic whose services it can command,—and this often involves going far afield from academic reputations,—who is then brought to an eager audience already schooled in the technique of social and economic literature.

At a time when the town meeting, which according to Ralph Waldo Emerson was the school of our early democracy, has fallen into disuse owing to the greatly increased number of our population living under city charters, the creation of a body of persons, rich and poor, educated and uneducated, holding all manner of political views—brought together for the discussion of important problems, is returning one of the best elements of democracy to wide and frequent use.

\* \* \* \* \*



JAN 29 1919

# BULLETIN OF INTERNATIONAL FORUM ASSOCIATION

No. 3

12 West 11th Street, New York

December, 1918

INTERNATIONAL FORUM ASSOCIATION, Inc.

President—PERCY STICKNEY GRANT

Secretary—HAROLD A. LYNCH

Editor of Bulletin—E. FRANCES ADAMS, to whom all communications should be sent

## THE FORUM PLAN AND BRITISH RECONSTRUCTION

One of the most interesting articles on the subject of reconstruction has been recently published by Mr. Carl Beck, Secretary of the Reconstruction Conference Committee of the National Popular Government League. We quote in part:

America has shared her wealth and has given the lives of her sons, along with the infinitely greater sacrifices of brother-peoples abroad, in order that the lives of these people might be made better and freer and more secure for self-government.

It is unthinkable that those who return from abroad, glorified by the accomplishments of triumphant democracy, shall find their home land less benefited, for example, than that of their English comrades by whose side they fought and sacrificed.

In our home land of America conditions must be made better, "free institutions" must be made to serve as they never served before those who by brain and brawn toil and produce.

### Work of the British Reconstruction Ministry

The British Government is doing one thing so significant that it cannot fail to convince returning soldiers that the Government itself is setting the example of how to get the people to think about conditions so that they themselves can come to intelligent, definite conclusions as to what kind of reconstruction they want.

We are indebted to Winston Churchill for a graphic picture of the English method. It ought to be widely known among the rank and file of the American public. In his latest book, "A Traveller in War Time", Churchill gives a glimpse of the British Reconstruction Ministry at work among the people.

"A lecturer is coming down from London to talk to the wounded in the amusement hall of the hospital", our hostess informed us. "And you both must come and speak too." The lecturer had not arrived. But the lady of the manor seated herself at the speakers' table, singling out Scotch wits in the audience,—for whom she was more than a match,—while the sculptor and I looked on and grinned. . . .

"When at last the speaker came, he sat down informally on the table with one foot hanging in the air and grinned too, at the bantering but complimentary introduction. It was then that I discovered for the first time that he was one of the best educational experts in that interesting branch of the British Government, the Department of Reconstruction, whose business it is to teach the convalescents the elements of social and political science.

"This was not to be a lecture, he told them, but a debate in which every man must take part. And his first startling question was this: 'Why should Lloyd

George, instead of getting five thousand pounds a year for his services as Prime Minister, receive any more than a common laborer?'

"The question was a poser. The speaker folded his hands and beamed down at them. 'Now we mustn't be afraid of him just because he seems to be intelligent,' declared the hostess. This sally was greeted with spasmodic laughter. . . . The prolonged silence did not seem in the least painful to the lecturer, who thrust his hands into his pockets and continued to beam. He had learned how to wait, and his patience was at last rewarded. A middle-aged soldier with a very serious manner arose hesitatingly, with encouraging noises from his comrades.

"It's not Mr. Lloyd George I'm worrying about, sir," he said, 'all I wants is enough for the missus and me. I had trouble to get that before the war.' Cries of 'Hear, Hear!'

"Why did you have trouble?" inquired the lecturer mildly.

"The wages was too low."

"And why were the wages too low?"

"You've got me there. I hadn't thought."

"But isn't it your business as a voter to think?" asked the lecturer. "That's why the government is sending me here, to start you thinking, to remind you that it is you soldiers who will take charge of this country and run it after the war is over. And you won't be able to do that unless you think and think straight."

"We've never been taught to think," was the illuminating reply.

"And if we do think, we've never been educated to express ourselves, same as you!" shouted another man.

"I'm here to help you educate yourselves," said the lecturer. "But first let's hear any ideas you may have on the question I asked you." There turned out to be plenty of ideas after all.

"As we walked homeward through the fog," continues Winston Churchill, "I talked to him of Prof. Dewey's work and its results, while he explained to me the methods of the Reconstruction Department. 'Out of every audience like that we get a group and form a class', he said. . . . 'We have a great many classes already started, and we see to it that they are provided with text books and teachers. Oh, it's not propaganda,' he added in answer to my inquiry. 'All we do is to give them facts in such a way as to make them able to draw their own conclusions and join any political party they choose,—just so they join one intelligently!'

Could there be a more thrilling illustration of the Forum and Reconstruction—of making a free in-



stitution serve toward bettering the life and conditions of the soldiers of the battlefield and of industry? England is making the education of adults the cornerstone of reconstruction. It is in recognition of the fact that such education is a preparation for intelligent citizenship. In the last analysis, the stability of reconstruction work in any country rests first on the understanding and then on the satisfaction of the great majority of citizens who will ultimately cast their vote, in approval or disapproval of any reconstruction program.

Apparently the British Reconstruction Ministry proceeds on the theory that democracy is government by public opinion. It does not organize classes of preachers of the pulpit, editorial writers, pleaders before the bar, nor of school masters, who in the past have reigned pre-eminently as the educated class whose power to express themselves has made their opinion count. Instead, the British Reconstruction Ministry sends those who can produce the facts before a Forum of citizens not so able in rhetoric, but very capable of arriving at an opinion on the thoughts and facts presented to them. That is crystallizing public opinion at the source. That is helping an intelligent expression of real public opinion on the basis of fact rather than as a consequence of prejudice. . . . It is an application of the democracy for which the world has been made safe.

. . . Unless we (the American people) follow the English example of getting before the citizens assembled with reconstruction facts and programs, America will invite this danger: Reconstruction will be a program of "politicians" and not of the people. If we do follow the English example of Reconstruction Open Forums, there will be an intelligent, understanding citizenship that will demand statesmanship instead of partisan politics, and which will support and inspire leaders broad and big enough to meet the demands of the times.

In spite of our high confidence in the value of the Forum idea and method, we have been surprised at the number of communications we have received since our organization last winter, asking our cooperation in the establishment of Forums. If there has been so great an interest already expressed, we believe that there will be in the near future an enormous addition to that interest as the grave social problems resulting from the war are perceived, and as the saloons of the country, for instance, are closed, throwing thousands of habitues into a position seeking recreation, entertainment and opportunity to talk things over, as some of the supporters of the saloon claim to be the leading function of the "poor man's club." The Forum presents a rational and ennobled platform for carrying out the social side of what has been claimed to be a valuable function of the saloon—its discussions of politics, etc.

The Forum is a device by which the people become articulate. Any institution that gives voice to the masses is an emancipator, for it breaks their worst shackle—silence. The cause that can be heard is in a way to secure its ends. A people that is articulate is on its way to victory.

### Importance of the Public Forum Is Emphasized

The fundamental purpose of the Forum is such that it should at once enlist the heartiest co-operation of every forward-looking citizen.

We are indeed facing a new order of things. No phase of our complex existence will again be just what it was before the war. Big problems are before us. What is going to be our attitude toward these, you ask? That depends largely upon our understanding of all the conditions of these big problems. It is very considerably a matter of enlightenment. How much do we know about these great matters?

The Public Forum is one of the most successful schemes ever devised for the general enlightenment of the community. At these meetings men will appear who are authorities upon the topics they will discuss. Then, too, there is to be at every meeting the amplest opportunity for asking questions of the speaker.

We are in America what we are quite largely because of our complete interchange of opinions and our liberty of expression. We have lately seen a striking illustration of the opposite of this in the lives of the German people. The big fact of present history is that the people are everywhere coming into their own, and woe to the power which dares to intercept these rights from those to whom they belong. America must forefend any disturbance of a violent kind in her social and economic development. To do so, Americans must all together be enlightened as to mutual duties and responsibilities, and encouraged to select and act upon the just and righteous principles set before us.

The Community Forum exists as one agency working to this great end. It reaches the large classes we desire to reach.

The war has taught us some fine lessons in co-operative effort. Can we not use these same secrets in the new, after-war days to help us solve our problems?

—Report of an interview with the Rev. Leroy W. Coons in the Haverhill, Mass., Gazette.

### Woodrow Wilson and the Open Forum

One of the valuable lessons of my life was due to the fact that at a comparatively early age in my experience as a public speaker I had the privilege of speaking in Cooper Union in New York. The audience in Cooper Union is made up of every kind of man and woman, from the poor devil who simply comes in to keep warm up to the man who has come in to take a serious part in the discussion of the evening. I want to tell you this, that in the questions that are asked there after the speech is over, the most penetrating questions that I have ever had addressed to me came from some of the men who were the least well dressed in the audience, came from the plain fellows whose muscle is daily up against the whole struggle of life. They asked questions that went to the heart of the business and put me on my mettle to answer them. I felt as if those questions came as a voice out of life itself, not a voice out of any school less severe than the school of experience.

—The New Freedom.



## NEW DEVELOPMENTS IN THE FIELD OF EDUCATION

### A WORKERS' UNIVERSITY

What promises to be a very real and unique contribution to the cause of adult mass education is a "Workers' University" which is to be conducted in New York by the International Ladies' Garment Workers' Union, with central courses in the Washington Irving High School and various branches throughout the city, starting Monday evening, January 6th.

On that evening Dr. Everett Dean Martin will give the first lecture in his course on "Evolution and the Labor Movement." The subject of the lecture will be the "Earth Formed by Natural Forces." In this and in the lectures immediately following Dr. Martin will undertake to show the meaning of evolution and will discuss subjects such as the "Source of Life," "The Evolution of Life," "Man's Place in Nature," "Darwin and His Followers," "Herbert Spencer, Bergson and the Doctrine of Determination."

A group of lectures on the "Evolution of Mind" and another group on "Social Evolution" will complete the course which runs throughout the season. On Wednesday evening, January 8, Chester W. Maxey, of the Bureau of Municipal Research, will begin a course on "American Institutions." Next Thursday Dr. W. E. Mosher will begin a course, "Economics," and Dr. Henry Neumann will give his first lecture in his course on "Social Interpretation of Literature." Dr. Neumann is leader of the Brooklyn Society for Ethical Culture, was formerly instructor in English in the College of the City of New York, and is lecturer on English and American literature.

Dr. Neuman's first lecture will be on "Julius Caesar," the tragedy of defeated idealism. Among the subjects of the lectures to follow are the "Merchant of Venice," a study of prejudice, "Robert Burns, the Poetry of Democracy," "Percy B. Shelley, the Poetry of Revolution," "Ralph Waldo Emerson, the Gospel of Self-Reliance." There will also be lectures on Walt Whitman, Rudyard Kipling, Rabindranath Tagore and Wilfred W. Gibson.

On Friday evening, January 10, Dr. James P. Warbasse, president of the Co-Operative League of America, will begin a course of seven lectures on Co-operation. Gustav A. Schultz, of City College, will open his classes in public speaking on January 12, at 3 o'clock. Schultz will give two courses, one for beginners and one for advanced students, both on Sunday afternoons. Courses on "Trade Union Problems," "Labor Legislation" and "Reconstruction" will be announced later.

The Educational office of the International, at 31 Union Square, will be open every evening this week until 7:30 for registration.

### Unity Center Notes

Dr. Durant is giving a course of lectures at the Bronx Unity Center of the Workers' University of Public School 54, the Bronx, Freeman Street and Intervale Avenue. The lectures are given Friday

evenings to about 250 members of the International. On Friday evening of last week "Marriage and the Position of Woman" was the subject of the lecture. Tonight the lecturer will discuss "Feudalism and the Industrial Revolution."

The Unity Center Council of the Bronx Center is arranging for a musical and social evening to be given at the center on Saturday evening, January 18. There will be a program of high-class musical numbers and an address, followed by dancing and refreshments in the gymnasium.

### Health Lectures to Continue

The health lectures will continue at the Unity centers on the dates as previously arranged. Dr. Liber will continue his course at Public School 63, Dr. Luttinger at Public School 54, the Bronx, on Saturday afternoon, and Dr. Cohen at Public School 84, Brooklyn. Dr. Cohen's subject last night was "Social Diseases." Courses in social hygiene are being arranged for this month at the various centers. The English classes at the Unity centers will reopen next Monday, January 6. They will continue for the first three evenings of each week, as usual. Elementary, advanced and high school English is given at each of the Unity centers.

### LABOR PROBLEMS IN THE U. S. SCHOOLS

School pupils in the United States are receiving instruction in regard to the labor problems in the country through the Federal Bureau of Education. This instruction is believed certain to inspire the boys and girls, the future citizens upon whom the responsibilities of the nation will fall, with an appreciation of the situation in the workaday world that will probably have much to do with industrial stability in decades to come.

The Bureau of Education is conducting in the schools a series of courses on community and national life and has prepared lessons on "The Worker and the Wage System" and "The War Labor Administration." These courses deal with the work of both men and women, and also with the child labor question. The simpler phases are considered by pupils in the lower grades, while the deeper questions are gradually reached in the high schools.

The rise of the wage system is discussed in the high-school lesson on "The Worker and the Wage System," showing it to be a comparatively modern development, with the result—leaving the worker dependent upon the employer in a speculative society. Another point touched upon is the various classes of risk to which the employers are subjected, and their consequences upon the worker. The lesson aims to instill constructive thought in the pupils on the problems of the wage-earner, and as solutions some of the difficulties of present-day society.

Lower classes in the high school consider the problems of women in industry. In graded schools the lessons include a consideration of the child labor problem.

—Washington, D. C., from the Christian Science Monitor.



## FORUM NEWS ITEMS

The Meeting of the Forum Committee of the Civic Association this week will be devoted to deciding upon an interesting program for the season of 1918-19 and to appointing a capable Forum chairman to preside over the meetings. The present plan is that meetings be held on the second Monday of each month.

In speaking of the movement, James Weatherly said: "The great revolution that is transforming society under our eyes is the substitution of social salvation for individual salvation. Man is to be saved, not by escaping from the society of his fellows, but he is to be saved in company with them. The problem of social salvation creates the task of community religion, not to be evaded because of difficulty. A reunion of church and state would be a misfortune, but a permanent separation of religion would be a disaster. The community religion of tomorrow is going to lay down a new compelling hold upon life, because it expresses the aspirations of the best life of the age and the ideals of that spiritual democracy that has outgrown alike the notion of an earth-inheriting class and a heaven-inheriting caste."—Birmingham, Alabama, Ledger, Oct. 28, 1918.

The Birmingham Civic Association is making arrangements for the meeting of the Open Forum next Monday night at 8 o'clock. Thomas J. Duffy, of Ohio, Chairman of the Industrial Commission, will address the meeting on "Workmen's Compensation Law." Dr. Henry M. Edmunds, pastor of the Independent Presbyterian Church, will preside over the meeting, and the usual strict rules as to time allowed for each speaker will be carried out.

Charles Harold, Secretary-Treasurer of the association has written to Governor Charles Henderson, Governor-Elect Thomas J. Kilby, John C. Anderson, Chief Justice of the Supreme Court, Presiding Judge J. B. Brown, Attorney General Lloyd Tate and Dr. Thomas M. Owens, who compose the special legislative commission charged under the law to present to the 1919 Legislature a bill containing selected provisions of the workmen's compensation law to be enacted for Alabama, urging them to attend this meeting.

All workmen are especially invited to attend as well as the officials of Alabama manufacturing companies, who are showing much interest in this matter.

—Birmingham, Alabama, News, Dec. 4, 1918.

The Sunday Evening Forum, conducted under the auspices of the Hebrew Sheltering and Immigrant Aid Society of America at its home, 229 East Broadway, will meet for the first time this season on Sunday.

The purpose of the Forum is to stimulate an interest among the Jewish immigrants in current affairs, with special reference to American conditions and institutions.

—Los Angeles, Cal., Nov. 22nd, 1918.

In accordance with changes in the constitution of the Chamber of Commerce, the members' council hereafter will be known as the Members' Forum, and at the noonday meeting next Monday, nominations for chairman of the Forum will be opened. Former Governor Oswald West will be the speaker Monday, telling of his visit to France and England to study harbor conditions and port development in those countries.

—Portland, Oregon, Journal.

The Pasadena Open Forum Committee today made the following announcement:

"Beginning in January the Pasadena Open Forum will attempt to do what its name implies: provide free discussion under competent leadership of some of the most important civic and economic questions of the day. This is made possible through the generosity of the anonymous donor of a fund sufficient to care for the activities of the Forum for the Forum season.

"It should be understood that the committee by no means undertakes to endorse the views of individual speakers; this would be manifestly absurd, as the prime object of an Open Forum is to present diversity of views so as to stir public thought. The committee will undertake merely to bring to Pasadena able speakers who will present intelligently and decently subjects of great public interest.

"Some of the proposed subjects are: 'The Church as Affected by the War', 'Socialism vs. Capitalism', 'Mothers' Pensions', 'What Should Our Land Policy be?' 'Our Social Program for Immediate Future', 'Health Insurance', 'Charity or Justice?' 'A National Minimum of Leisure, Health, Education, Subsistence.

"The meetings, which will be free to the public, will be held not only in the Community Playhouse, but in some of the churches in rotation on Sunday evenings. Provision will be made for discussion after each lecture."

—Pasadena, Cal., Star-News, Dec. 7th, 1918.

The Reconciliation Forum will be welcomed at Plymouth Congregational Church, Oneida Square, tomorrow evening and also on December 22nd. The meetings are of an educational character and in the interest of the community, hence the two churches are cordially co-operating in extending their influence.

At tomorrow night's gathering the Rev. Dr. Gilbert Reid, long a resident in China engaged in missionary, educational and journalistic work, will speak on "A Decade in China of Autocracies and Revolutions". So much has occurred there that is of greatest concern to the rest of the world, and yet is so little understood by the average man in America, that this opportunity to hear a recognized authority on the subject should be embraced by all who really want to know the truth. The asking of pertinent questions at the close of the speaker's address may serve to bring out many additional points.

—Utica, New York, Dispatch, Dec. 14, 1918.

Teachers and officers of the Union Hill public schools have organized an Open Forum to meet four times a year. The purpose of the organization is to give the faculties of the different schools an opportunity of getting together and discussing problems of common welfare to the schools. The organization has been endorsed by the Board of Education.

—Hoboken, New Jersey, Observer, Dec. 12, 1918.

Dr. Leo Wolman, of the War Industries Board, formerly of Johns Hopkins University, will address the Washington Forum at the Y. M. H. A., Eleventh Street and Pennsylvania Avenue, Tuesday evening at 8:15 o'clock. He will speak on "Price Fixing During the War." Discussion will follow, in which all present participate. The public is invited.

—Herald, Washington, D. C., Dec. 15, 1918.



5016  
INT

Pol. Sci.

# BULLETIN OF INTERNATIONAL FORUM ASSOCIATION

No. 4

12 West 11th Street, New York

January, 1919

INTERNATIONAL FORUM ASSOCIATION, Inc.

President—PERCY STICKNEY GRANT

Secretary—HAROLD A. LYNCH

Editor of Bulletin—E. FRANCES ADAMS, to whom all communications should be sent

## THE RETURNED SOLDIER AND THE FORUM

The following is a report, taken from "The Right-About"—a weekly newspaper published by soldiers for soldier-patients at the New York debarkation hospitals, of a returned-soldier meeting at the Public Forum, addressed by Lieutenant-Colonel Charles W. Whittlesey, commander of the "Lost Battalion." The tense interest displayed at this meeting and the surprising spirit and ideas expressed both by the invited speaker and the volunteer soldier-and sailor-speakers from the audience should offer a valuable suggestion to Forums of other communities seriously confronted by the problems of the returned fighters.

A two-fisted fighting man in a sack coat with never a hint of bravado in all his six feet, stood up in the midst of a jammed Fifth Avenue church last Sunday night and quite simply told some truths about the returned soldier and his attitude in general.

Colonel Whittlesey was not scheduled to speak until eight o'clock. By seven-fifteen, well-dressed men and women were standing tip-toe in all the aisles, and ushers were bringing in camp-stools from the choir room. It's a big church, the Ascension, and it is used to welcoming big crowds, but never before in its interesting history has it seen so large a congregation as crowded in to hear a real American hero tell what it is like to be home.

Colonel Whittlesey spoke not more than ten minutes, but in that time he cast a great light on the so-called "problem" of the returning soldier. He told his hearers some things they least expected to hear. Ascension Forum meetings, you must know, are composed of those of widely differing beliefs, political, religious and economic. There you will see a Socialist sitting cheek by jowl with a Broad Street banker. There come Syndicalist and stock-broker to try out their opinions in this most democratic of New York's institutions, and as this quiet-spoken man from over-seas arose to speak, you could feel a wave of curiosity run over the church, a common wonder as to what new brand of thought he was bringing back from France.

This, in part, is what Colonel Whittlesey said:

"As far as abstract ideas go, it is as if we had come back from a long sleep. Of necessity, men in the army have no interest in what is going on in the world at large. We have had a narrow, parochial life, shut off from all the newspapers and the usual sources of opinion,—a life full of hard work and long hours.

"The principal thing that the men are bringing back is not a new idea of life in the abstract but a new attitude. They have been on a great common adventure for unselfish purposes. They have learned to think better of each other. It leads one to hope that in this spirit there is something of fine promise for American life, that this spirit of high adventure may be taken over into the life of peace.

"One comes back from a year and a half of sleep—for it is just that—to find a very queer situation in America. I find men of dignity whom I have every reason to respect, college professors and others, held up for obloquy as pacifists and it is a matter of wonder. There seems to be in America a great intolerance for minority thought, something that is foreign to our fine American spirit, and I do not think these young men who have come back like it.

"As to Germany, it strikes me as singular that so many people forget that Germany is part of the world and that we must live in the same world with her. Any conduct towards Germany based on malice is foreign to our American attitude."

When the Colonel was through, according to the custom of the Forum, members of the congregation sent up written questions which were answered with a beautiful conciseness. One of the first of these questions was, "Do you believe that this war will help abolish all wars?" "If I did not believe that," said the Colonel, "I would consider myself a jaded cynic."

"What about Bolshevism?"

"I have been asked about Bolshevism. We heard nothing about it while we were in the army, and, as a matter of fact, I have learned nothing definite about it (though I've heard plenty about it) since I got back. If Bolshevism is the rule of a few despots who are in the minority in Russia, it seems to me that it holds no menace for Europe as it will soon be overthrown. If, however, it is the doctrine of the majority, it must stand or fall on its own merits. At any rate, Bolshevism seems to me to be the most interesting experiment in government the world has seen since the American revolution."

"What about German atrocities?"

"We, as Americans, never saw anything of atrocities where we fought. In general, we found the Germans to be fair fighters and good soldiers."

"What about rumors as to trouble between our men and the French?"



"There was never any ground for trouble with the French army. We must remember that our part in the war was really a small one. We were trained by the French officers and used their artillery, and they never reminded us of our debt to them, but said very simply, 'You did a very great deal to help.' Of course, as our men never learned to speak French fluently, conversation was mostly a courteous gesture, but as far as I could observe, nothing but cordiality existed between the French soldiers and peasants and our men."

The audience smiled appreciatively when the Colonel was asked as to his views on prohibition.

"Personally," he said, "with memories of very liberal home-coming celebrations still fresh, I view the coming of prohibition with a sigh of relief."

They went out with puckered brows, those who had come expecting some sensational revelation of the Returned Man's inward thoughts. "What do you make of a man like that?" asked the high-hatted Union League member, "he is in favor of universal military training and yet he has a good word for the Bolshevik!"

During the discussion hour, many men in blue and khaki uniforms rose to tell of the disheartening experiences they had had in trying to make new adjustments to civilian life, yet, while certain solutions were suggested, the great function of the meeting was to bring before the minds of a thousand citizens from all walks of life a realization of the immensity and complexity of the soldier's side of the Reconstruction Problem.

January 29, 1919.

### MORALE AND FORUMS

The expected has happened. There has been a relapse in military morale, though not a collapse. Quite as obvious has been the relapse in social morale generally. We are all tired, if not demoralized, soldiers and civilians alike. The main objective of the war has been attained and we are off our guard in every sense. The hour of victory is always followed by a period of reaction. Depression succeeds elation. The athlete who quits training, even though he does not indulge in excesses, is "let down" in many ways.

There is nothing alarming in the situation. It was to be expected. It is a normal rebound after tension. The great normal interests of life—work, love, religion—as they make their demands upon us may be depended upon in time to restore us to balance. Our job will steady us; our home will inspire us; our religion will rekindle faith. In the meantime, however, lesser interests must be invoked and subsidiary agencies employed in the rehabilitation process. Those whose business it is to conserve morale—every social worker, whatever his particular field—are under bonds to provide antidotes for toxins let loose; to meet the national recoil with some sort of social buffer; to furnish a fillip for exhausted spirits; to make peace as interesting as war. Community singing is one of these recreational stimuli and sources of dynamic influence.

Another, not less in importance, is the Open Forum. One of our prominent forum directors says; "Quite frequently I get letters from soldiers at the European front that come either directly, or indirect-

ly, commending my Forum, telling me how much they enjoyed it when here, and expressing a wish that there could be Forums wherever there were soldiers." A certain sergeant writing from France just before hostilities ceased arranged through his parents that in the event of his death the Open Forum in his home town should be endowed from his estate as a memorial.

What is good for soldier is good for civilian. The Forum, no longer needing justification, must be presented to conservative communities and groups as especially valuable, practically a social necessity, in these days of reconstruction. Under wise direction an Open Forum perpetuates the spirit of the old town meeting, offers a common standing ground for employer and employed, furnishes an escape valve for theories, safeguards the great privilege of free speech, stimulates independent criticism and unconsciously becomes a school of community thought and expression.

EUGENE RODMAN SHIPPEN,

Representative, War Camp Community Service,

### The Russian Street University

Besides a revolutionizing of the social and political life of the Russians, the Bolsheviks are bringing in innovations in the field of education. "Izvestia" describes a new institution, The Street University, created by the City Soviet of Voronezh.

Each of the main streets of that city has an independent "faculty", where are taught Civics, Economics, History, Literature, Natural Sciences, etc. Along the streets are hung bulletins, with photographs and short biographies, general as well as special information, current events, and so forth.

The official Bolshevik newspaper says, referring to this innovation:

"Every citizen, while walking along the streets, may acquire the elements of a general education."

Appropos to educational activities of the Bolsheviks, a correspondent of the New York Sun writes:

"In November, the official Russian telegraph agency, under the direction of the Bolsheviks, created a newspaper of a new type. That newspaper is being printed in large letters on one side only, and is being posted along with play-bills on boards, walls and at all street corners."

From the New York Herald:

"When a nice old lady of one of New York's old families, who often worships at the Church of the Ascension, was asked if she intended to go to Dr. Percy Stickney Grant's Forum on the night before last to hear 'Ireland' discussed, she replied:

'I never attend a place of amusement on Sunday night!'"

Heaven be thanked that any church has awakened to the extent that it can "amuse" a crowded audience from 8 o'clock to 11:30 with so serious a problem as that which Ireland exhibits at the present time. Similar "amusement" was offered at this same Forum on the following Sunday night when an audience of 500 persons considered and discussed the New York milk situation for over three hours.



### "PROPAGANDA"

Robert Herrick, in the February 8th issue of *The Dial*, has an article entitled "The Paper War," from which we take the following quotation:

"Now that peace is remotely in sight, our friends of the Associated Governments should see the propriety of removing at once their tutorial forces from the United States. If London and Paris would but release their stranglehold on the cables and permit uncensored news to circulate freely, there is enough intelligence still left in this democracy, even after suffering the passions of war, to enable us to reach our own conclusions on world problems. The real menace of propaganda is the discovery by governments and other interested agencies that this extension of advertising—for that is what propaganda essentially is—can be readily utilized to sway and control democratic masses. Hereafter no government will confront its electorate without a secret or open bureau of propaganda, and every great "interest" will organize propaganda as an essential activity. (Witness the appeal of the liquor forces against the prohibition amendment to the Constitution by gravely warning the country of the danger of Bolshevism if the nation becomes dry!) Already, to the cautious-minded citizen, the press has become more than suspect. Not that our newspapers are bought, but the news which they offer is tainted at the source and inspired by a governmental or other interested agency. By becoming merely a channel for various propaganda the press has lost much of its dignity and authority during the war. An increasingly common remark upon the daily news is, "I guess it's just propaganda!"

"The spirit of propaganda is special pleading. Suppression, distortion, as well as misrepresentation and direct falsehood, are the methods of the zealous propagandist. Propaganda, to be sure, kills itself, like many evil things, by its own excesses. Truth has a habit of struggling into men's minds in spite of all the poison so prodigally poured out to kill it. In the end, public opinion clarifies itself, separating fact from propaganda—but at what cost of time and of deception! Truth, the complete, open, unbiased truth, is the only atmosphere in which freedom can grow, in which democratic ideals can maintain themselves."

If, then, our press news is either maliciously or innocently inaccurate, how better may the general public learn the truth than by the spoken word of individuals who are closely in touch with situations of local or universal import? And what institution is better qualified to disseminate this knowledge than the Open Forum, which, according to its definition, is free from economic, political, religious or national prejudice?

### DRAMA AND THE FORUM

It must have been extremely gratifying to the Vagabond Players and their many friends in Baltimore to find how remarkably well "A Diadem of Snow" projected across the footlights of the Auditorium Theatre when they presented that significant little comedy there last Sunday afternoon, during the course of the Open Forum meeting. Last Sunday was "Russian Day" at the Auditorium, and "A Diadem of Snow", in which is set forth the way in which a deposed emperor finds his own soul through work, happened to be a piece of writing entirely in line with the thought forming the general theme of the discussion to which the afternoon was devoted.

Plays that indicate new authors' points of view; plays dealing with labor and social problems, the real experimental, opportunist plays of the day, are the things to be given on such occasions, not mere comedies and whimsies.

Each week certain clearly defined subjects are discussed at the Open Forum. A play having more or less bearing on the subject of the day should, and probably could, be found and prepared by the players. Unless "the punishment fits the crime," it seems scarcely worth while to give plays at these gatherings, unless they are to be regarded merely as, in familiar vaudeville terms, "the extra attraction" that is to lure the populace in order that, having been drawn to the theatre, it may afterward be preached at.

### THE MESSIAH FORUM

The Messiah Forum, John Haynes Holmes, leader, has recently completed an interesting series of four meetings on the general subject of the Russian Revolution. Following the Forum idea of presenting both sides, two speakers were invited to present the case in favor of the Bolsheviks, and two to present the arguments against them. Those in sympathy with the present Russian order were Albert Rhys Williams, who spent fifteen months in Russia during the revolution, and Bessie Beatty, who likewise had first-hand observations to report; those asked to speak against the Soviet Republic were J. M. Sack, a devotee to the Kerenski regime, and Count Ilya Tolstoi, a representative of the emigres. Unfortunately, both the last named men were prevented from speaking because of illness, but their case was ably presented by two other carefully chosen speakers.

All four meetings were packed to the capacity of the auditorium, and the keen, appreciative and courteous audiences showed both by their questions and discussion how meager, biased and false has been the newspaper understanding of the great Russian question, and how urgent is the popular demand for open platforms where the varying viewpoints of such momentous problems may be presented and freely discussed.

A new feature of these meetings was the sale of literature—books, current periodicals and pamphlets—bearing on the Russian situation.

—Blanche Watson, New York, January 15, 1919.



## FORUM NEWS ITEMS

A Soldiers' Forum, the first in any American army camp, was opened this week at Camp Dix and will be the first organization through which the enlisted men will have an opportunity to express themselves freely on subjects that interest the man in the ranks. Enlisted men compose the committee which will select subjects and speakers. State Senator Harold B. Wells will be the first speaker to appear before the Forum at its formal opening on Wednesday night.

"Going Back to Civilian Life—How?" will be Senator Wells' subject, and following his address the matter will be open for discussion. Each soldier will be limited to three minutes.

Current topics of interest to the soldier will be taken up at the regular sessions of the Forum which will be held every Wednesday evening at the Mole Tequot Soldiers' Club of the War Camp Community Service. Director William Jackson of the War Camp Community Service here was largely instrumental in organizing the Forum, although the soldiers needed no encouragement when the matter was presented to them.

—Camp Dix, N. J., Jan. 25, 1919.

Rather an innovation in college life at Vanderbilt, but a plan which has met with great success in other universities, is the series of Forum meetings, held every Wednesday under the auspices of the Y. M. C. A. These meetings form a sort of informal debating club for the discussion of all sorts of modern-day problems—industrial, economic or social. One man who is more or less of an expert along the line of study planned, is chosen as leader of the discussion, but any and all are welcome to come and ask questions or air their own views.

These meetings fill a long-felt need in college life, for heretofore there has been no place where students could come together and discuss, in a purely informal way, the tremendous problems of the modern-day world which they will have to face as soon as they are out of college.

For the past two weeks Dr. Gus Dyer, one of the most noted economists of the South, has been the leader in the discussion and a great deal of interest has been aroused. It is hoped that it will be possible to secure Senator Albert E. Hill, head of the Labor Party in the state senate, to lead a discussion in the near future on the labor problem, and it is planned to secure representative men from other movements to take part in these discussions so that they may be viewed from all sides in an impartial manner.

—Nashville, Tenn., January 26, 1919.

Resolutions adopted by the Fairmount Park Art Association at the forty-seventh annual meeting urge the authorities of Philadelphia to undertake the reclamation and improvement of a section of the banks of the Schuylkill River and the construction of new bridge at Vine Street as a war memorial of the city of Philadelphia.

After the meeting, members of the association listened to Albert Kelsey, president of the Pennsylvania State Association of Architects, who delivered an illustrated address entitled "Memorials". The lecture concluded with a picture of Mr. Kelsey's design for

the \$2,000,000 war memorial to stand in Logan Square, a great temple of victory, to be used as a concert hall and Forum.

—Philadelphia, January 20, 1919.

The first meeting of the Philadelphia Music Forum, which the public is invited to attend, will be held at the Philadelphia Academy of Fine Arts on Sunday afternoon, January 19th, at 3 o'clock. The speaker will be Owen Wister who will discuss the subject, "Why Music Is an Essential." Following the address there will be a discussion designed to show the relationship between music and citizenship. The Forum is planning a series of monthly afternoon meetings, to be addressed by Dr. Leopold Stokowski, Walter Damrosch, Mr. Henderson, Earl Barnes and others.

—Philadelphia, Pa., Bulletin, Jan. 4, 1919.

Fifty farmer members of the Legislature, meeting Thursday at the St. Francis Hotel, banded together to discuss, promote or oppose, as the case may be, measures affecting the farming interests of the state. The Farmers' Forum, which has been a feature of Legislature sessions since 1913, was reorganized along lines similar to those of two years ago. Officers were elected, a committee appointed to draft by-laws, and the next meeting set for Tuesday night at the Capitol.

The meeting was harmonious throughout, despite the fact that two factions among the farmers were present in about equal numbers; those affiliated with the Non-Partisan League and those elected on a non-league platform. Most of the members present were from the House, but there was a fair representation also from the Senate.

—St. Paul, Minn., Dispatch, Jan. 17, 1919.

A legislative forum, beginning February 7, with a meeting in the rooms of the Civic Club of Allegheny County in the Keenan Building, at 3:30 o'clock, will be held twice a month for the rest of the legislative season.

The forum has been organized by representatives of organizations of the city at the call of Mrs. Franklin P. Iams, chairman of the legislative committee of the Civic Club, and its purpose is to discuss and secure publicity for all bills coming before the Legislature which will have any important bearing on the interests of Pittsburgh. The Chamber of Commerce, the Rotary Club, boards of trade and all other organizations, both of men or women or both, interested in civics have been asked to send delegates to the forum.

Pittsburg, Pa., Dispatch, Jan. 29, 1919.

An unusual arrangement has been made for the Forum meeting in the Church of the Reconciliation at Oneida Square tomorrow evening. Instead of a formal address and the asking of questions, there will be a dramatic reading of Charles Rann Kennedy's "The Servant in the House." Those who attend the Forum tomorrow night are sure to have a rare treat. The seats are free to all, but the usual offering toward expenses will be taken.

—Utica, N. Y., January 18, 1919.



INTERNATIONAL FORUM ASSOCIATION, Inc.

President—PERCY STICKNEY GRANT

Secretary—HAROLD A. LYNCH

Editor of Bulletin—E. FRANCES ADAMS, to whom all communications should be sent

## EDUCATIONAL REFORMS IN THE NEW GERMAN REPUBLIC \*

The new Prussian Ministry of Education has issued appeals to the teachers and pupils in the High Schools outlining principles for the reform of the whole educational system in a spirit of freedom.

The appeal to the teachers, which begins by demanding complete scientific impartiality in their teaching and abstention from all political propaganda, continues: "The terrible defeat of Germany puts the teachers to a heavy test of wisdom and character. They will easily be tempted to nourish in their pupils a feeling of hatred and vengeance against our enemies, and to believe that it is right to awaken among the young a highly developed patriotic sentiment. We must direct our energies most earnestly against this cheap kind of patriotism which uses the vulgar impulses for its purpose. Hatred and vengeance must in no circumstances be preached to the young, not even when the enemy is doing us wrong. There must be no playing with the thought of war and vengeance. We must hold fast always to the hope and purpose that some day hatred between peoples will vanish from the earth and that this war will have been the last of wars. We insist resolutely that the schools shall never again become the centers of persecution and the glorification of war."

The appeal desires that teachers should not regard themselves as set in authority over their pupils, but rather as older guides and comrades; and that, at least in their official relations with their pupils, they should allow them freedom of speech and conviction.

In the appeal to the pupils, it is stated that in view of the sacrifices made by the youth of Germany during the war, they must no longer be regarded as immature and irresponsible, but should rather take part in the shaping of their lives with a sense of personal responsibility. The following arrangements are directed to that end:

"In all high schools there is to be a school meeting every fortnight, i. e., an entirely free discussion between pupils and teachers. The presidency of the meeting is to be undertaken by a teacher chosen by the pupils in secret and equal ballot. The Head-

master and the whole of his staff, as well as all the pupils from the Upper Third Form upwards, i. e., over fourteen years of age, are to take part in the school meeting. The meeting can express its views and opinions in the form of resolutions, but it is to have no power of issuing definite orders or making definite arrangements. One vote is given in the meeting to every pupil and every teacher. Decisions are arrived at by a simple majority. The school meeting is to choose out of the whole student body a Student Council which is permanently to represent the interests of the students and has to deal with questions of discipline in conjunction with the Headmaster and the staff. . . .

"We expect from our young people," so continues the appeal, "that the new freedom will never be misused for the unchaining of the lower instincts. It would be especially unworthy of our noble youth to use it for any unseemly purpose or for taking vengeance on wrongs suffered in former days. We hope that the new possibilities for co-operation in the shaping of school and community life will fill you with a sense of common responsibility for the future of our people and the joyful eagerness to promote the renovation of the education of our young people. We promise to liberate the work of the young from all senseless and worm-eaten relics of a bygone age, and to transform it according to the demands of the new era and the eternal values of humanity. May our young people justify by their earnestness and loyalty a confidence such as has never before in our history been offered them."

The Forum so far this year has provided Lethbridge with some very interesting discussions. The individual who doesn't agree with all that is said has the opportunity to advance his own views. That is one of the striking features of the Forum. It is a place for discussion, and discussion invariably brings enlightenment and clears up doubts and mists. Naturally, radical thought is expressed at these meetings, but radical thought is much better expressed in the open than in some hole or corner. The unreasonable man is too stubborn to change his views, but the reasonable man listens to the other side of a case and accepts it if he is convinced that it is better than his own. The Forum should be encouraged. It is doing a good service. It is cultivating public speaking and bringing new views forward.

—Herald, Lethbridge, Alberta, Canada, Feb. 11, 1919.

\* Reprinted from The New Europe, a weekly journal published in London, with collaborators in Belgium, Bohemia, France, Italy, Japan, Roumania, Russia and Serbia. The above article was written subsequent to the appearance in the December 5th, 1918, edition of the Frankfurter Zeitung of appeals issued by the Ministry of Education under the new German government, and received in London by direct wire from Berlin.



## FORUM SUBJECTS IN THE U. S. SCHOOLS

While considering new developments in the German school system, it is well to note the very estimable work which is being done by our own Bureau of Education in Washington to broaden the knowledge and sympathies of American school children.

During the past year and a half, the Bureau has been making a special effort to have a study of the problems of industry, labor and social conditions included in the regular programs of the elementary and high schools. Ninety-two lessons on Community and National Life have been prepared by experts and published by the Bureau in inexpensive leaflet form. The lessons are arranged in three sections: namely, Section A, for the upper classes of the high school; Section B, for the upper grades of the elementary school and the first class of the high school; and Section C, for the intermediate grades of the elementary school. These leaflets, each containing four lessons, are available in large quantities at one cent a piece, and an earnest attempt is being made to have them introduced as widely as possible into the schools of the country.

Among those who have assisted in the preparation of these lessons are such notable persons as Julia C. Lathrop of the United States Children's Bureau; John B. Andrews, Secretary of the American Association for Labor Legislation; Shailer Mathews, J. W. Trask, William B. Wilson, and Charles H. Judd; and the following selected titles will indicate how varied and inclusive are the subjects treated:

The Water Supply of a Town or City,  
Preventing Waste of Human Beings,  
The Effects of Machinery on Rural Life,  
Custom as a Basis for Law,  
The Family and Social Control,  
The Minting of Coins,  
Child Labor,  
Housing for Workers,  
Feeding a City,  
Women in Industry,  
The Church as a Social Institution,  
Labor Organizations,  
The Human Resources of a Community,  
Social Control,  
Concentration of Control in the Railroad Industry,  
The War Labor Administration.

One of the most important functions of the Open Forum movement has been the supplying, to a meager degree perhaps, of that part of education, most essential to self-supporting human beings and yet almost entirely omitted from the common school curriculum,—that is, the study of social and economic agencies. It is therefore gratifying to know that if educators will co-operate with the United States Bureau of Education, the coming generation will not have to wait until adult life to learn the fundamental facts of the anatomy, operation and history of the immense social organism.

\* \* \* \* \*

The first Astrological Forum, organized to give followers of astrology an opportunity to discuss the phenomena of the new era, opened last evening in the Kensington Building, with a study of charts and calculations dealing with events in the reconstruction period. The Forum was conducted by Mrs. Soren F. Low, of 394 Marlboro Street.

—Boston, Mass., Globe, Feb. 10, 1919.

## A FORUM HYMN \*

God save America, New World of Glory,  
New-born to freedom and knowledge and power,  
Lifting the towers of her lightning-lit cities  
Where the flood tides of humanity roar!

God save America! Here may all races  
Mingle together as children of God,  
Founding an empire on brotherly kindness,  
Equal in liberty, made of one blood!

God save America! Brotherhood banish  
Wail of the worker and curse of the crushed;  
Joy break in songs from her jubilant millions,  
Hailing the day when all discords are hushed!

God save America! Bearing the olive,  
Hers be the blessing the peacemakers prove,  
Calling the nations to glad federation,  
Leading the world in the triumph of love!

God save America! Mid all her splendors,  
Save her from pride and luxury;  
Throne in her heart the unseen and eternal;  
Right be her might and the truth make her free!

—W. G. BALLANTINE.

\* Sung to the tune of the Russian Hymn.

\* \* \* \* \*

"A Public Forum has made Montreal a safer city. It has brought together representatives of contentious viewpoints and helped them understand one another better."

Such was the statement of Howard S. Ross, king's chancellor from Montreal, in Portland Monday. Mr. Ross is president of the People's Forum of Montreal, which was founded four years ago and which now attracts Sunday afternoon audiences of 500 to 800 men at the Ritz-Carlton Hotel.

"Our plan," said Mr. Ross, "is to hear both sides of each contentious subject. At our Sunday afternoon meetings we have some music, a principal address and then some three-minute addresses from the floor on the subject of the day."

"The People's Forum is conducted by a board of managers elected by Forum members. About half of the board are Socialists. Members of the Forum pay \$1 membership fees annually. Collections are taken to defray expenses not met by the payment of dues. Those who attend the Forum meetings meet on neutral ground and no man who wants to be heard is denied a hearing. People of radical thought are much better for an opportunity to speak freely in orderly surroundings."

—Journal, Portland, Ore., Feb. 14, 1919.

Labor in its international aspects is one of the big, vital subjects before the world at the present moment. It is scheduled as one of the main problems with which the Supreme War Council at Paris is now dealing. Hence the timeliness of its careful consideration in the Open Forum meeting tomorrow evening. Prof. Harry F. Ward of the chair of Christian Ethics in Union Theological Seminary, New York, will speak on "Labor at the Peace Table" before the Reconciliation Forum in Plymouth Church.

—Dispatch, Utica, N. Y., Feb. 8, 1919.



## NEW YORK'S WAR MEMORIAL

Although peace has not yet been declared, there has already been a wide discussion as to the form memorials shall take that a grateful people will erect to celebrate the triumph of righteousness and justice. America is not singular in this. It reflects the quiet confidence in victory among our allies that a similar discussion has been going on for months in France and Great Britain. Everywhere it is felt that as this has been by far the most momentous struggle since the dawning of history, it must be symbolized and commemorated in a manner as nearly worthy of the event as is possible. Something grandiose is suggested, but not as the ancient Egyptians understood the term. We can think beyond the Pyramids and the Colossi. Then, too, the Germans have their monster Leipzig memorial, and their giant granite Bismarck and wooden Hindenburg images. We shall be content to get as far from these as possible. By the memorials we erect we shall give the measure of our conception of the meaning of the struggle and its results; therefore it behooves us to give worthy expression to rejoicing over our victories and sorrow over our sacrifices. Scarcely a hamlet but has sent a hero to the conflict, and we can be certain that their fame and cherished remembrance will rest secure in some "storied urn or animated bust." We need concern ourselves only with what, from their importance, will be in the nature of national memorials.

What we have done in the past offers us little in the way of suggestions in this matter. The great shafts of the Washington, Bunker Hill and Perry memorials suit their purpose, in a way, but we cannot forever confine ourselves to obelisks and columns. For Lincoln, the man and the Great Emancipator, we have erected a wonderful memorial building, and we have put up hundreds of statues and battle monuments. Each of these suits its immediate purpose, but they all fall short of what is needed in this instance. Symbolism is the true soul of a public monument, and for this reason, apart from all consideration of its art value, one of the greatest memorials in all the world is the statue of Liberty, standing in New York harbor, the very gateway to the Land of Liberty. We must rise to the dignity of this conception in whatever we may do.

It surprises no one that the first and most insistent suggestion is for the erection of a Triumphant Arch. The city administration in New York has committed itself to this scheme, and as a first step will erect a temporary arch as a feature of its welcoming of our returning warriors. From the architectural and decorative standpoint, an arch is most effective and beautiful. But it strikes a false note symbolically. It can be little more than a copy of the Roman arch, typical of Imperial Rome and its subjugation of the weaker nations. Therefore let us get away from this idea. There are other considerations that may be taken into account. We have one beautiful structure of the kind, the Washington Arch, effective because it is so well placed. It is not crowded, and it commands the approach to the foremost thoroughfare in America. The proposal is to erect the new arch in Madison Square, already crowded, and where it would be dwarfed by the great buildings at present in existence and inevitably to come in later years. New York has all too few open spaces at present. We cannot afford to encroach upon them by any permanent structures, no matter how worthy their purpose.

If Imperial Rome suggests the Arch, which we may well reject because of its symbolism, Republican Rome offers a suggestion which is worthy of the most thoughtful attention—the Forum. What New York lacks most of all is an adequate place for the meeting of its citizens on great occasions. Since the war began, less than two years ago, the city has given official welcome to delegates from all of the great nations.

What would seem to be the ideal memorial for New York is a Water Gate and Public Forum in Riverside Park. This meets all the demands of symbolism—the water gate for the welcoming of our visitors from foreign lands, and the forum for the democratic meeting of citizens and the discussion of public questions. New York is the port of entry of the new world, but we have no place for the greeting of foreign visitors save Battery Park, limited in space, growing daily less impressive, and constantly encroached upon by the demands of commerce. We have one of the most beautiful of all harbors, and in Riverside Park we could have a landing stage more impressive and artistic than any in the entire world. On the sloping hillside beyond could be built a great plaza and stadium that would accommodate hundreds of thousands of spectators, that would give adequate space for pageants and processions, and that would afford the fullest opportunity for the manifestation of the civic spirit. There is no question that such a meeting place is needed. Why should it not be made our war memorial?

—From the January "Stone," a business publication devoted to the stone industry.

\* \* \* \* \*

Bloemfontein, O. F. S.,

December 9, 1918.

Director,  
International Forum Assn.,  
New York.

Dear Sir:—We are about to start a Forum in this city for the discussion of municipal and social welfare topics, and would consider it a great favour if we could have a copy of your pamphlet, "How to Start a Forum," and any other literature bearing on the subject . . .

Yours faithfully,

(Signed) J. P. LOGAN,

Town Clerk and Treasurer.

Is it surprising that it was necessary to resort to an atlas to determine what "O. F. S."—this new field for Forum development—might stand for? Upon inquiry, we find that it is none other than the Orange Free State of South Africa. Bloemfontein, its capital, situated as it is but one hundred miles from the world's greatest diamond mines,—a railway center for a rich agricultural and pastoral region,—and inhabited by people of widely differing racial and national characteristics, offers unlimited opportunities for the Open Forum and it is with keenest interest that we shall await reports of its progress.



## FORUM NEWS ITEMS

Patterned after the ancient Roman Forum, where the common people gathered hundreds of years ago to discuss the problems of those days, is the Men's Forum which is being held every Sunday noon at the First Presbyterian Church.

The success of this feature is assured by the increased interest and attendance each Sunday noon. At this Forum, rubbing shoulder to shoulder, will be found the laboring man, the factory worker, the business man, the banker and the capitalist, all in earnest discussion of the immediate reconstruction problems of the day. This is becoming the melting pot of the reconstruction ideas of the men of Flint, where, for one hour, after-the-war problems are discussed, thrashed out and torn apart by each individual under the leadership of Rev. George Emerson Barnes.

The men of Flint are cordially invited to attend this meeting Sunday noon.

—Flint, Mich., Journal, Feb. 8, 1919.

The second of the Open Forum meetings, which are being conducted by the Amalgamated Meat Cutters and Butcher Workmen of North America, will be held this evening in Labor Temple, south side, at 8 o'clock. "Unemployment: Its Cause and Cure," will be the topic discussed. Admission will be free and the public is invited.

—Omaha, Nebraska, News, Feb. 13, 1919.

Two one-act plays, "The Slave with Two Faces," by Mary Caroline Davies, and "The Blind," by Maurice Maeterlinck, are to be produced by the Drama Forum at the Longacre Theatre, February 27th, at 2.30 o'clock, with the following cast: Hilda Englund, Edythe Randolph, Robert P. Donaldson, David Davies, Herman L. Bettler, George Hammond and members of the Forum. There will be a general debate and discussion as to the purpose and aims of this new movement, which has the support of many persons important in social and artistic circles.

—New York Review, Feb. 22, 1919.

In a review of the activities of the Chamber of Commerce since he assumed the secretaryship last August, George H. Lenhart outlines a vigorous policy of development along industrial lines in which he and the chamber directors are now engaged.

At the suggestion of Mr. Lenhart, an Open Forum will be inaugurated. Public meetings will be held in the Armory or Casino once a month in February, March, April, May and June, and resumed for the remainder of the year in September. A committee is now at work on the details and will soon announce the time and place for the initial meeting. Local speakers will discuss local questions of interest and importance for the progress and prosperity of the city. These Open Forum meetings will be open to the public for free discussion upon timely topics.

—Asbury Park, N. J., Feb. 19, 1919.

The Forum Debating Society of the High School is the latest victim of the influenza. It has been decided by the executive committee that the society will hold no more meetings until the second semester of the school year. The Forum is the oldest of the societies in the school, and the present set-back will in no way harm its later activities. There are 50 members in the club, and all are enthusiastic and unwilling to allow the society to stop work permanently.

—Boise, Idaho, Statesman, Jan. 28, 1919.

Plans have been formulated by the Y. M. C. A. for a series of business and professional men's Forums, to be held at the association building on seven Monday evenings, the first on January 13th, from 7.30 to 8.15 o'clock.

Dr. William Bancroft Hill of Vassar will be in charge, and will open the discussion, following which a regular open Forum will be in session. Dr. Hill's questions for discussion are of such a nature that to consider them must necessarily involve deep and practical thinking. The general topic is, "Does a Man's Life End at Death?"

—Poughkeepsie, N. Y., Eagle News.

Something entirely new in church activity and resembling somewhat the old Forum at Westminster church, will be inaugurated Thursday night next by the Rev. E. W. Allen, pastor of the Central Church of Christ, Disciples, when a three-months series of addresses by professional and business men and manufacturers will be started at the church.

An Open Forum session will be held each Thursday night, the general theme to be discussed by men of all creeds and occupations being "What Ought the Church to Do in This Community?" Representative men in all walks of life will give their versions of what religious work would best benefit Auburn.

As another step to cut down international bars, Mr. Allen will inaugurate a series of services in his church that will be in charge of pastors of other denominations, including the Catholics. Under the plan, all sides of the various creeds will be presented.

—Syracuse, N. Y., Herald.

A "hay meeting" is to be held at the Supervisors' Chambers in the Court House Building on Monday afternoon, January 6th, at 1.30 o'clock, and all farmers and others interested in the matter of raising, grading and marketing hay are urged to be present. The indications are that there will be a large attendance, as farmers from adjoining counties have signified their intention of attending the session, which is held in Utica as a very central location of a good hay-producing belt.

A. T. White of Albany, head of the State Department of Farms and Marketing, will be present and conduct the Open Forum. He will open the discussion with an address on hay-raising, grading and marketing, and will outline plans that he has regarding the work and matter under discussion. This will be followed by an opportunity being given for the asking and answering of questions on matters connected with the raising of this particular crop and getting it on the market in the best possible and most profitable manner.

—Utica, N. Y., Dispatch.

\* \* \* \* \*

## Under Real Estate Notes:

J. I. Wakelee, president of the Sedgewick Machine Works, will lecture on dumb-waiters and sidewalk elevators at the Realty Educational Forum, in the Murray Hill Evening High School next Tuesday evening.

—New York Herald, Jan. 12, 1919.



# BULLETIN OF INTERNATIONAL FORUM ASSOCIATION

No. 6

12 West 11th Street, New York

March, 1919

INTERNATIONAL FORUM ASSOCIATION, Inc.

President—PERCY STICKNEY GRANT

Secretary—HAROLD A. LYNCH

Editor of Bulletin—E. FRANCES ADAMS, to whom all communications should be sent

## THE OPEN FORUM AND COUNTRY LIFE

Up to the outbreak of the war, humanitarian thought was more and more converging on the problems of country life,—the isolation of the farmer, the failure of the rural schools either to adjust the child to his immediate environment or to prepare him for the complexities of adult life, and a host of equally difficult questions. With our active participation in the European conflict and the rise of the slogan, "Food will win the war," rural welfare became a matter of national expediency, and the greater problems of peace tend only to emphasize its importance. Efficient organization, co-operation and an intelligent sense of unity with the great world of affairs must speedily supplant the isolation and ignorance of the country if the nations are to be fed and their people to determine their own destiny.

In the cities, the mass of the population earn their living in groups ranging from two or three to numbers of hundreds and even thousands. Men and women sufficient to make a fair-sized community often work under the same roof,—subject to the same hours, standard of wages and conditions of health,—and scores may be occupied in performing the same monotonous task. Under such conditions, each worker is forced, sooner or later, to realize that the problems of life which face him as an individual are more or less identical with those which confront all of his comrades, and can be solved only through united effort. For this reason, the city worker—be he skilled or untrained, an apprentice of tools or a master of ideas—is eager for opportunities of discussing plans which propose to give him a fuller measure of life and happiness; and it is not surprising that "free-speech-fair-play" institutions such as the Open Forums, in all the great industrial centers, are regularly crowded with earnest and ever increasing audiences.

Conditions in the country are quite different. Here there is little impulse to united thinking or action. The farmer follows his plow alone, and, generally speaking, markets his produce on an individualistic plan. He considers his success in life a matter of his own making,—a thing to be fortified and guarded. Every circumstance of his life tends to put him on the defensive and make him suspicious of others. Co-operation is a lesson he learns slowly, with difficulty, and often in spirit of stubborn resistance.

The Grange, the Non-Partisan League, the Farm Advisor movement and the development of social centers in the schools have done much to bring the rural population in many sections together for mutual aid and enjoyment, but so far, with a few signal exceptions, the possibilities of the Open Forum as a medium for socialization and education have been but little comprehended by rural and small-town leaders; nevertheless, with perhaps a score of successful Community Forums, such as those at Suffern, N. Y., Edmonds, Wn., Roseville, Cal., and Daytona, Fla., to serve as models, it is to be ex-

pected that the coming year will witness a rapid development along this line.

Of all the Community Forums now in operation, probably that at Daytona, Florida, of which Robert S. Holmes is the organizer and president, has made the most notable contribution to the cause of rural welfare. On the first of last February, a National Conference on Rural Education and Country Life, attended by representatives of twenty-two states, was opened by United States School Extension Agent, Dr. J. S. McBrien, under the auspices of the Daytona Forum. This was the thirteenth and, according to Dr. McBrien, one of the most successful of a series of similar conferences meeting in various sections of the country. The particular subjects presented for consideration were:

- "The Farm Woman and the Rural Home,"
- "The Conservation of Rural Health,"
- "Extension Education as Related to Better Rural Schools and the Improvement of Country Life,"
- "School and School-Supervised Home Gardens,"
- "The Intellectual Drain on Rural Communities,"
- "Good Roads as Related to Better Rural Schools,"
- "Problems in the Education of the Mountain Whites,"
- "Problems in Negro Education,"

and prominent among the leaders of the various discussions were such men as Dr. A. E. Winship, Editor of the National Journal of Education; Dr. J. H. Francis, Director of the United States School Garden Army; W. A. Andrews, for eighteen years auditor of the U. S. Treasury Department; Dr. W. F. Blackman, personal representative of Secretary Lane, and Dr. J. J. Pettijohn, Director, Extension Education, Department of the Interior, Washington, D. C.

The following quotation, taken from a local newspaper report, is not only indicative of the general character of the conference discussions, but is also suggestive of the type of aroused community spirit which will mean the regeneration of country life:

### Work Ahead

"Much has been said during the past three days in Daytona about the reconstruction work ahead of the nation with especial reference to the child as the unit in that work. The meaning of the terms "democracy" and "reconstruction" were frequently challenged, and given a new phrasing for every challenge issued. The individual child is the one thought of the educators of the present day, and the modern interest, the modern method, and the modern vision were aptly presented by the four government speakers, and the number of state educators who are making the conference here one of the most notable yet held.

"Feeding the child through penny lunches, giving him play opportunities, and play through play-



grounds were made the basis for the scientific analysis of play, and how the satisfying of hunger and the play impulse finds its later expression in doing the world's work. Play and its application to work was all brought out in the different addresses in which the opportunity of the present moment was stressed with vigor.

"It is the child's hour and the government is using every effort to make the war-stirred world see that the greatest need of the moment is the making of a greater opportunity for the individual child.

"The messages of the convention were wide-spread, as a plebiscite taken showed that people were present Monday afternoon from Florida, Louisiana, Georgia, North and South Carolina, Maine, Vermont, Massachusetts, New York, Connecticut, Pennsylvania, Ohio, Indiana, West Virginia, Kentucky, Wisconsin, Illinois, Michigan, New Jersey, Alabama, Nebraska, Virginia, and North Dakota.

"Every one of the sessions held on Sunday and Monday was attended by capacity audiences. Every seat was taken in the big Casino. Benches and camp chairs were placed wherever available, and the interesting sessions held the attendants in their places through the force of the arguments, and the heart interest in the child in the child's century.

"There was an especially enthusiastic audience present last evening to hear the program. Dr. Newell L. Simms presented the first of a series of three talks on a different line of thought than that which had prevailed. He discussed the 'Socialization of Education.' Dr. Simms is from the University of Florida, and said in part:

"When we go back to the stock from which our American colonies sprang, we find that they first dwelt in communal villages. A state of society universal throughout Europe until the 11th Century. In England we have the first instance of families dwelling apart from each other in Farm stead. This was the beginning of the present individualistic society we have in rural America. The characteristics of American Rural Life are: Isolation, lack of leadership, failure to recognize leadership, a tendency to pursue antagonism, the existence of little team work even in the play of children, consequently very little co-operation anywhere, and while there is a great richness of individuality and achievement, there is the greatest poverty of social consciousness and recognition of social values. The American farmer has found this isolated country life absolutely and intensely unsatisfying.

"The reason for it perhaps is this—that in the hearts of all of us there is that same communal instinct that throbs in our ancestral stocks. There is only one way for America to meet the situation. We must communize the country; we must bring about a community relationship of minds through the common interests that exist, building up a social community, through an interplay of common life, through the contact of groups, in assemblies, and especially in play, bringing the people together to enjoy themselves and for no other purpose. Arouse the play instinct throughout the community, for it is the most fundamental basis on which to bring people together. The exercises of field day, and the inter-play of spirit in the community sing, offer the most effective medium for the development of the spirit. Make the school the community center where this shall be carried out."

#### Secretary's Lane's Plan

"Dr. W. F. Blackman, personal representative of Secretary Lane, presenting the Secretary's plan to provide farm homes for our returning soldiers, briefly stated it as this: Not charity, but opportunity.

By establishing these returned soldiers and their families in group communities ten miles square—one hundred square miles, that is sixty-four thousand acres in each community; the soldiers to be employed in the development of this land in preparing for their homes, at a salary of from \$3 to \$4 per day for a period of three years during which time it will be cleared, drained or irrigation plants established, good roads built, schools, homes and churches erected, ready for occupants. The soldier to pay six per cent annual interest on the investment, which pays four per cent. of the principal, two per cent interest, becoming the sole owner, at this low rate within a period of 36 years with the privilege of paying for it sooner if he can, or if he becomes dissatisfied he may sell his claim to it but to some one who must live on it. The nation and the state to promote this plan on the fifty-fifty basis. The state of California, Secretary Lane's own state, has already appropriated one million dollars so as to be ready to carry out the Secretary's plans in case Congress passes the appropriation now pending for \$100,000,000.

"Give a man knowledge and you make him free," is the keynote to the thought of the conference and it was ably explained in the arguments in which the speakers spoke of the future through the present."

#### A SUGGESTION FROM PUGET SOUND.

"The Forum being held every Sunday evening at the Federated Church is increasing in membership each meeting. Next Sundays service promises to be one of the best yet held. Arrangements have been made to send autos to North Edmonds so that those who desire to come, but who hesitate to walk in, may have an opportunity to ride, and that, too, without cost. Autos will leave Edmonds at 7 P. M. and proceed along the brick road as far as the C. H. Lamberton place, and will pick up those who desire to attend the meeting on their return trip. Let the people of that part of our community be ready when the autos return, and come in and hear Mr. Lane of Seattle, who will lead the meeting, and also let them join in the discussion.

"Special music has been provided for the occasion. Mr. J. M. Telfer, who has an enviable reputation as a soloist, has consented to sing a choice selection."

The above notice comes from a community of about a thousand inhabitants, twenty miles north of Seattle, and is significant of the sort of friendly, enthusiastic spirit that may be aroused through the medium of the Open Forum.

The idea of sending out autos to bring in "folks" from the surrounding countryside is one worthy of note. Since the establishment of the first consolidated rural schools, educators have made use of this plan in order to extend the best opportunities for learning to children living in the most remote sections, and it is well that the leaders of the new adult, mass education should profit by their experience.

A subsequent notice states that the meeting above referred to was attended by the largest group of the season. "The evening opened with rousing singing of gospel song, (If you think Edmonds folks can't sing, just come.) and closed with a most interesting discussion of the question, "Can the Golden Rule Be Practiced as Society Exists Today?"

To those who have worked in small communities and know the difficulty of arousing interest in purely local affairs, there must come a certain hopeful thrill with the knowledge that the attendants of this village Forum are together deliberating over the very structure of present-day society.



## THE FORUM IN THE SMALL COUNTRY TOWN

Otis H. Moore, of Hubbardston, Mass., sends some excellent suggestions on ways of making the small community forum a success. He cites President Wilson as authority for the statement that the place in which to gather real forward-looking ideas of American citizenship is the country store on a Saturday night. However, not enough people attend those confabs, and in these days a more organized opportunity to talk things over has become a public necessity.

In conducting a public forum, two important problems are to get the people who ought to take part in the discussion to talk and to keep some few individuals from talking too much. An Indian tribe out West used to have the rule in their council meetings that no brave could talk longer than he could stand on one foot. A rule like that would be a help in suppressing discussion of the "windjammers" who sometimes try to monopolize the discussion time of a forum session.

In connection with a public forum held under the auspices of the Morgan Memorial Church in Boston, a few years ago, an excellent plan for squelching cranks was used. A clear understanding was secured with the audience in advance as to their part in the proceedings. The chairman of the meeting kept time on all speakers. At the end of five minutes of any man's time speaking from the floor, the chairman arose and without interrupting the speaker who might be in ever so impassioned a peroration—the audience silently raised their hands if they wished the speaker to continue. If a majority of the audience failed to raise their hands, the speaker was almost automatically retired from the floor.

Of course, the issue must be one in which the people have a real interest or discussion will not go very far. Mr. Moore illustrates this point with the account of a poultry meeting held in the big wheat section of the state of Washington under the auspices of the local branch of the Federal Farm Bureau.

When no one responded to the chairman's invitation to discuss the lecture, one of the big wheat farmers, called by name, stood up rather reluctantly and said with a drawl: "I just got my cheque yesterday for \$30,000 for my wheat. Wouldn't I look like the devil, setting a hen?"

There is an exaggerated idea, in Mr. Moore's experience, about the difficulty of securing good speakers.

For a forum held in a small rural center in Connecticut, the committee secured many good speakers through various state agencies, the Board of Agriculture, the Agricultural College, the Board of Health, the Library Commission. Another source of speakers was the group of local and state organizations whose very purpose is the moulding of public opinion. Men with political ambitions also were given a chance to have their say.

In every city are men of high intelligence who are authorities in some special field through their business or their hobby. Such men are almost always glad to go out and speak in the country communities if the dates can be arranged to suit their convenience. They may not always be experienced speakers, but if the conditions are made as informal as they always should be in a rural community forum, the fact that a man is not an orator is very little handicap.—The Survey, January 18, 1919.

## PUBLIC CENTERS

Dr. Horace L. Brittain, speaking at the Open Forum in Toronto, Canada, on March 16th, painted a word picture of the public school of the future.

The doctor described the actual buildings as being grouped about a five-acre quadrangle, with a large administration building in the center, containing an auditorium and stage equal to that of the best theatre; a gymnasium and a swimming tank. The other buildings would have special rooms equipped for the teaching of each subject in the curriculum. The geography room, for instance, would be filled with pictures from every quarter of the world, and would be equipped with a portable motion picture projector; while the literature room, in which the pupils would learn to read, would be more in the nature of a library, filled with books in which the children could take a real interest. The school would have no seats and desks screwed to the floor, but tables and chairs which could be moved according to the needs and wishes of the pupils.

In the evening the parents would flock to the school to attend classes of various kinds, have dances, concerts, theatricals and engage in free and unrestricted discussions of all questions touching humanity in any respect.

Dr. Brittain held that the solution of all problems, political, economic and religious, was through education, and defined true citizenship as active participation in community life. Therefore, he concluded that education in citizenship was the gradual unfolding of the powers of community usefulness.

A movement to get the churches of Indianapolis to establish Open Forums in all parts of the city for discussion of social, civic and economic questions was started at a conference of twenty-five ministers and representatives of the social service department of the Church Federation yesterday afternoon at the Y. M. C. A.

The plan is to open the churches for frequent evening meetings to which every one in the neighborhood, whether a member of any church or not, will be invited. Speakers on civic, business and labor conditions would address the meetings, according to the plan.

Those at the conference believe that the churches can be used to good advantage in building up community life. Neighborhood entertainments also would be held.

—Indianapolis, Ind., News, March 8, 1919.

Over six hundred people gathered in the Ottawa (Ill.) township high school auditorium Sunday afternoon to attend the first Open Forum. The movement promises to be one of the most popular educational plans ever instituted in Ottawa.

—Earlville, Ill., Leader, Feb. 6, 1919.

Reports coming from the headquarters of the War Camp Community Service in New York City of the Soldiers' Forums at Flushing, New York, and Camp Dix, New Jersey, announce some excellent meetings and a growing interest on the part of the enlisted men in the opportunity thus offered for the consideration and unhampered discussion not only of world and nation topics, but also of those local and individual problems which will confront every soldier and sailor as he returns to civilian life.



## FORUM NEWS ITEMS

The four-minute men have finished their work and done it well. Our people responded to every call of the government, and our boys fought on until the world was, as we now believe, made free for democracy. But democracy presents itself in many different forms, and now we find the former great Russian empire a Bolshevik republic, and the former German empire a Socialist republic. Most of us know only very little about socialism and still less about Bolshevism, but it is quite a guess that as a new social system has dawned upon those countries, it will soon be knocking at our doors. During the war, it was, perhaps, the right and proper way to send the "conscious objectors" and others, who differed from us, to jail, but as our boys fought for liberty, and as we bought "liberty bonds" and denied ourselves in many ways to "make the world safe for democracy," it will not do now to further curtail the rights of a free people, and one of the foremost of those rights is the right of free speech.

Realizing that grave and momentous problems will soon present themselves for solution by our people, many towns have established Open Forums where open, frank, fearless discussion of all matters of mutual concern is conducted in orderly fashion, with dignity, good will, toleration and courtesy. Community singing is always an important feature of the Open Forum, which stands for:

1. The complete development of democracy in America.
2. A common meeting ground for all the people, in the interest of trust and mutual understanding, and for the cultivation of community spirit.
3. The fullest and freest open public discussion of all vital questions affecting human welfare.
4. For free participation from the Forum floor, either by questions or discussion.
5. The freedom of Forum management from responsibility for utterances by speakers from the platform or the floor.

As our little city possesses considerable talent both in singing and speaking, it seems possible that an Open Forum could be established in Black Duck.

—I. W. Langaard, Black Duck (Minn.), American, Feb. 19, 1919.

Great interest prevails throughout Gary in the coming of Clarence Darrow, of Chicago, who will speak Sunday before the Forum of Temple Israel. His subject will be "Crime and Punishment." In anticipation of the great throng that will seek to take advantage of this unusual opportunity, the doors will be opened at 10:30 o'clock. The public is extended a hearty invitation to attend this lecture and to participate in the discussion. Delegations from surrounding cities have signified their intention of attending this lecture.

—February 22, 1919.

The Sunday Forum is steadily growing in popularity; interesting programs are being rendered each Sunday by some of the best talent in the city. The president, Mr. Reynor, has always tried to make it clear that the Forum is not a denominational society, but an organization for the uplifting of the negroes of Milwaukee. This society is much needed here, so let everyone support it.

—Milwaukee, March 6, 1919.

"The Drama as an Educational Force," was presented by Mr. Walter Hampden of the Shakespeare Play House, at the Forum of the Brooklyn Institute last evening. The address was given before an audience which crowded the Music Hall.

Mr. Hampden defined the old idea of education as "something that would fit us for life afterward," something that was crammed into the student instead of a training that would draw out his interest toward the great things of the world. The special advantage of the older form was that it offered discipline, and the speaker said that he would not underestimate discipline as the mainstay of the ordinary curriculum of school and college. The drama is an institution that draws the soul away from the narrower estimate of life and toward the broader interests. "You cannot put anything on a commercial basis that is really worth while," said Mr. Hampden, urging that drama should be supported by the state just as much as the school is, because of its broadly cultural quality.

—Brooklyn, N. Y., Eagle, March 15, 1919.

At its regular meeting Sunday morning, the Men's Forum of St. Paul's Episcopal Church adopted the established principles of the Open Forum. The Forum also decided to hold monthly evening meetings, the first of which will be on Wednesday, March 12, at 8 o'clock, when Dr. W. O. Thompson will speak on "The League of Nations," at the church. Other speakers of national repute are to be secured for subsequent evening meetings of the organization. Admission is free, and the general public is invited to attend.

The Forum's regular Sunday morning meetings at 9:30 are addressed by Columbus men prominent as authorities on history, social, civic and industrial problems. The chairman, Rev. Sidney E. Sweet, announces that on next Sunday Prof. M. B. Hammond of Ohio State University will speak on "Labor Reconstruction."

—Columbus, Ohio, March 3, 1919.

To conduct the affairs of the People's Forum, a board of directors was organized Wednesday night, with the Rev. C. M. Gray as chairman. The board will apply for incorporation for the Forum and place the institution on a more substantial basis.

The history of the People's Forum was briefly sketched by Mr. Gray, who organized the institution seven or eight years ago and has conducted it since that time. Plans for making the Forum a more important factor in community life were discussed. One of the policies adopted was to decide which general topics were of greatest immediate importance to the community and then to develop the weekly program along the lines of these topics. Assignments of work were made to individual members of the board with a view to strengthening the Forum programs at all points.

—Charleston, S. C., News, Feb. 21, 1919.

Hamilton, March 9.—There were three thousand persons at today's Open Forum meeting at Loew's Theatre to hear Sir Adam Beck explain the Hydro-Radial project which Hamilton is to vote on next Saturday.

—Toronto, Ont., Globe, March 10th.



MAY 16 1919

# BULLETIN OF INTERNATIONAL FORUM ASSOCIATION

No. 7

12 West 11th Street, New York

April, 1919

INTERNATIONAL FORUM ASSOCIATION, Inc.

President—PERCY STICKNEY GRANT

Secretary—HAROLD A. LYNCH

Editor of Bulletin—E. FRANCES ADAMS, to whom all communications should be sent

## WHAT SHALL WE DO WITH THE DISSENTER?

(Notes of an address,\* delivered at the Twentieth Century Club, Boston, Mass., by the Rev. Dr. Richard Roberts. \*)

It is said that at a discussion in Cambridge University upon the question of whether morning chapel should cease to be compulsory, one of the dons engaged in the discussion observed that if there were no compulsory religion there would be no religion at all at the University; whereupon Thirlwall, afterwards Bishop of St. David's, replied that he was unable to grasp so subtle a distinction. This answer enters into the heart of the whole problem of social progress. Just as no religion can be real which is not freely professed and freely practised, so there can be no moral elements in social progress except upon a basis of freedom. We may create an orderly society, a quiet society, by processes of exterior constraint,—for a time; but it does not in the least follow that it will be a moral society. And except it be a moral society, it has no basis of permanence.

We have heard much latterly of making the world safe for democracy; and it goes without saying that democracy is the only possible form of social organization for a free people. But it is necessary that we should take notice of the paradox that while freedom requires a democratic order of society, democracy does not necessarily make for freedom. De Tocqueville observed nearly a century ago that "it is easier to establish an absolute and despotic government amongst a people in which the conditions of society are equal than amongst any other; and I think that, if such a government were established among such a people, it would not only oppress men, but would eventually strip each of them of several of the highest qualities of humanity. Despotism, therefore, appears to me peculiarly to be dreaded in democratic times." And that great lover of liberty, Lord Acton, said—"The true democratic principle that every man's free will shall be as unfettered as possible, is taken to mean that the free will of the collective people (which in practice is of course the majority or even the State) shall be fettered in nothing . . . Democracy claims to be not only supreme without authority above, but absolute without independence below, to be its own master and not a trustee. The old sovereigns of the world are exchanged for a new one who may be flattered and deceived, but whom it is impossible to corrupt or to resist, and to whom must be rendered the things that are Caesar's and the things that are God's." Whether de Tocqueville and Acton prognosticated correctly, the condition of existing democracies leaves little room to question.

And I think it is true that the greater the emphasis upon the egalitarian postulate of democracy,

the less prosperously does freedom fare. It seems to me that here lies the profoundest contract between Great Britain and America. The Briton has been less bothered by the requirements of a doctrinaire equality than his French neighbours or his American cousins. And he has not been troubled by the logical anomaly of an aristocracy so long as the aristocracy gave him enough elbow-room.

And when it did not do so, he proceeded to abridge its pretensions suitably. It is his liberty he has been anxious about. And though the American Constitution declares men to be free and equal, there has been a tendency to regard these two words as synonyms. Jack is as good as his master, ergo this is a free country. But if I read the facts rightly, the egalitarianism of American democracy has tended to create a demand for uniformity; and while dissenting opinion was treated with a good deal of harshness in all the belligerent countries during the war, I think it to be true that it was handled much more severely in America than in any other country. Under an egalitarian system with its corollary requirement of uniformity—the demand that since all are equal, all must toe the same line—the cardinal sin is that of breaking the ranks; and the result is that in Republican America a Baptist minister in Vermont was sentenced to the Federal penitentiary for ten or (was it?) fifteen years for an offence far less serious in my judgment than that for which Bertrand Russell spent three months in the second division of an English prison. The staggering sentences upon conscientious objectors point the same moral, though no country which has had this problem to deal with has come out of the affair very creditably.

I am not an American, but I do care very deeply for America; and you will understand that I speak not in criticism but in quite genuine concern when I say with what apprehension I observe the present tendency to the suppression of dissenting opinion upon the one subject which this generation is chiefly interested in—namely, the economic order. It is quite plain that we are on the verge of profound and far-reaching economic change; and timid men in a panic are beginning to advocate all sorts of hysterical devices for stereotyping the status quo, of fixing 'things as they are' in perpetuity and of keeping back the spectre of change. Pleas for the repression of radical opinion, illiberal and indiscriminating vituperation of advanced or insurgent thought, and all the old familiar and futile tactics of tyranny are beginning to lift their heads. And it is a subject of very real apprehension that no authoritative voice is lifted up to point out not only the folly and the futility, but even the fatality of treating dissenting opinion in this way.

\* Dr. Roberts, the highly esteemed minister of the Church of the Pilgrims, Brooklyn, is an English subject, having come to this country from London about four years ago.



And there are two broad facts to be kept in mind in discussing this question:

1. The first is that there has been historically no dissenting opinion which commanded a considerable following which did not either emphasize a truth or an experience neglected or unprovided for in the contemporary acceptances or which did not aim at the redress of some grievance, injustice or anomaly in the existing social order; and which has not in due time become incorporated in the common stock of things by which we live. From John Ball to John Brown, from John Wycliffe to John Wesley, our race has bred great dissenters in church and state, who were not mere insurgents, rebels against the existing order, but men who in every case were men of wider and richer social vision than their contemporaries; and with all this experience back of us it would be nothing short of tragedy if we allowed ourselves to suppose that we had reached the summit of human evolution, and that society has attained its final phase; and that we must therefore treat as outcasts and vermin those who are today not mere anarchic upstarts but men whose social vision is not inconceivably wider and larger than our own. Let us not forget that dissent has always been the growing point of society.

The second fact is that the repression of opinion has always been self-defeating. We have Russia before our eyes as the colossal instance of the bankruptcy of coercion; and Ireland is another excellent example. Repression has two effects. It drives dissenting opinion underground, there to grow and to spread, undermining the social structure and finally exploding and shattering it to pieces. The other effect is that it sets up in those subjected to it a certain demoralisation: they are compelled to take refuge in petty tactics and devices of concealment and deceit, which lower the moral standards and cannot in the end be anything but entirely disastrous to the people concerned.

And add to these two considerations, a third, namely that unless we are going to believe in the infallibility of majorities, dissenting opinion has uses which we cannot afford to forego. I am not one of those who believe in the infallibility of minorities; but I do believe that there are at least two sides to every question; and that we can only reach the truth about any question by giving a fair hearing to every side of it. It is only where opinion is free—and dissent is at least tolerated and heard—that mob-opinion can be transformed into an enlightened public conviction. Because at last only the truth can prevail, it is important we should discover what the truth is; and if we believe that in the end it is only the truth that will prevail, we can always afford to be tolerant of dissent.

I cannot of course do more than touch the fringe of my subject. Any extended discussion of it would require us to consider the effect upon freedom of the survival of mediaeval doctrines of sovereignty in modern democracies, of the influence of exclusive privilege—of birth, of property, upon freedom; of the mutual relation of the State and the Individual. This however I must forego,—only saying as I pass, that the real solution of the problem of freedom appears to me to lie in a proper understanding and recognition of the place of the small voluntarily associated group in the commonwealth,—a subject to the exposition of which some of us are beginning to look towards Boston for large contribution. Miss Follett's book on the New State, Mr. Harold Laski of Harvard's work on authority and sovereignty

are of the utmost value to our thought upon this whole subject. But meantime the problem of freedom of opinion and discussion is at our doors, and we cannot wait for the New State before we do something about it. And there is as far as I can see only one thing to be done about it. Having been brought up on the *Areopagitica*, I confess that I am a whole-hogger upon this matter. And I would say that I would let every opinion of every kind out into the daylight. Then I know what I am dealing with. If it is driven underground, I lose both my chance of learning its truth and of correcting its errors. And clearly the true democratic method is that of public discussion—no less socially than internationally 'open covenants openly arrived at'. . . . Our salvation lies in the openest, freest, most untrammelled public airing of every opinion, making it run the gauntlet of public criticism, compelling it to validate itself in the Agora as they did in old Athens long ago. . . . For it is most surely true that the society which is intolerant of dissent is signing its own death-warrant, and the society which is incapable of dissent is already dead.

The Time is ripe for change. Then let it come!  
I have no fear of what is called for by  
The instinct of mankind; nor think I that  
God's world will fall apart, because we tear  
A parchment more or less.

#### POLITICAL AND ECONOMIC HEALTH

The peace and security of the social order in our land will depend upon maintaining the means of communication. Free exchange of thought will preserve social well-being. All efforts to hinder this free exchange threatens political and social existence. This is the fundamental reason for a free press and for free speech.

A New York journalist recently in the city said that communication between America and Russia was reduced to the methods of the middle ages—that of couriers. Whoever is responsible for this should understand that such interference with communication long continued means the breakdown of modern civilization. Any physician knows that when the avenues of communication in the body are even partially closed, he has a mighty sick man on his hands.

We know of no one thing that would do more for the political and economic health of Seattle than the establishment of fifteen or twenty Open Forums through the city, from Georgetown to the university district. The city could well afford to furnish the rooms. The mayor, the Councilmen, the Judges, the President of the Central Labor Council and the President of the Metal Trades, the Superintendent of Schools, might well promote it.

Into these Open Forums let citizens of all shades of opinion—lawyers, machinists, teachers, merchants, postmen, everybody—come and exchange views on the vital problems of the day.

Such Open Forums would make the best possible Melting Pots—even though the ingredients occasionally boiled over.

The only ideas that are really dangerous are suppressed ideas. Who will be the public-spirited citizens that will get back of the establishment of a score of Open Forums in the city?

—Editorial from Seattle Record, March 12, 1919.



## DETROIT OPEN FORUM

Sunday, March 30th, marks the close of the third Forum season.

The audiences, through the season, have been larger than those of previous seasons, and, although there is no Forum organization other than the ties of friendship which have bound together those who have become regular attendants, yet we feel safe in estimating that those who have attended more or less regularly during the season number some 2,500, although the attendance is not more than from 700 to 1,200 at each meeting. It is a self evident fact that the Forum is an established institution, having a devoted following, and that it is destined to continue to play an active and beneficial part in the formation of public opinion, and that we can look forward to a constantly increasing field of usefulness in the future.

During this season the aims of the Forum, which are tersely expressed in its two guiding principles, "The fear of facts is moral cowardice," and "Don't stand and cry; press forward and help," have been the sole aim of those who have had the management and are responsible for its conduct and the selection of speakers and the matters for discussion. It has been a trying time in the history of our country and of the world.

In this period of tumult and strife it has been the object of the Forum to do its part by having such speakers and discussing such subjects as would enlighten our audiences as to world conditions, particularly desiring to have the views of different sides and all angles of questions presented, so that out of the conflict of opinion and many sided experiences the path to justice, permanent peace and progress might appear.

Now, a word about the Forum's future. The Forum wants to arouse in its audience a desire and a spirit of enthusiasm to widen its influence so that it may cover a larger field of usefulness. To make it a civic center from which shall spring into being forward and progressive movements in civil life. To attain this end a closer organization is necessary—a loosely woven association, with a meeting place where we can come together as the spirit moves us, exchange ideas, formulate plans for new activities, co-operate in matters in which we have a common interest, and form a foundation such as can be bred by closer association and common aims that will make the Forum an enduring institution.

Such an association would, when such propositions as the community theatre or the Forum orchestra come before it, be in a position to lend them a ready hand to make them immediately successful. It could unquestionably, with but little effort, form classes in music, literature, economics, the study of history, and on the recreational side, arrange for summer entertainments, winter evening dances, in short, make it a community center for our mutual benefit, where the stranger would find a welcome within our gates. All this, and much more, can be done by such an association if we will to do it.

And the result of such concerted action would be larger Forum audiences, and to the Forum message a larger field of influence.

—From the March 29th "Forum Folks," a weekly bulletin published by Frederick F. Ingram, Director of the Detroit Open Forum.

## FUNCTIONS OF THE CHURCH FORUM

We have heard much, of late, of the necessity of the church's playing a larger part than it has played in the life of the community it serves. All who are interested in the church, or in any other institution which, under another name, serves the purpose of the church, will agree, we believe, that this must be true. And all who, while not claiming to be particularly interested in the church's part in the matter, are truly interested in the community, will, we are certain, take the same attitude.

Two meetings held in this city on Thursday evening are of some interest in this connection. One was held in a Protestant church and the audience was addressed by the city engineer on the purpose and scope of city planning. The other was held in a Jewish synagogue and the speaker of the evening was the commissioner of public safety. Each was held under the auspices of the men's forum connected with the church or synagogue in which it took place.

In plain and unadorned language each of the speakers outlined the situation with regard to the particular branch of the city government with which he has to do. He disclosed facts with which his hearers were not familiar. Some of the most important problems to be solved by Yonkers were explained fully and the basis for a sounder and more intelligent public opinion was laid.

These men's forums are, it seems to us, to be congratulated upon the service they are performing to the community. Many similar organizations have held discussions of a like nature. It is to be hoped that still others will do so.

Behind all public improvement and at the bottom of all civic progress lies a public opinion founded upon facts. With the co-operation of public officials, these organizations are helping to provide such a public opinion.

It is through such interchanges of ideas as those which these gatherings afforded that the church and the community will be brought into closer touch. And such a co-ordination of church and community is essential if either is to profit by reason of the other.

—Yonkers, N. Y., News, April 12, 1919.

Miss Mary McDowell was the last speaker appearing at the Community Forum of the Congregational Church, and she was greeted Sunday night with a full house expectant of an inspiring address, and her audience was not disappointed.

Previous to the address, came the community sing which has been such a pleasant feature of the entire series. The Rev. Mr. Collins announced that it had been the decision of those interested to continue the Forum through next year and that in November the first speaker of the 1919-20 season would be given a hearing.

In spite of many unfavorable circumstances attending the series—the local health situation and consequent stringent prohibiting of public gatherings—this departure from established church procedure has attracted great attention and the people, through their presence in such gratifying numbers, have certainly attested their interest and are heartily in favor of the continuance of the Forum as a feature of the Jacksonville community life.

—Jacksonville, Ill., Courier, April 14, 1919.



## FORUM NEWS ITEMS

The great interest displayed in the first open meeting of the City Club Extension Forum, held Tuesday night at East Tech High School, has led Secretary Blossom of the club to speed plans for many more such meetings to debate the question, "Is America Sound?" The next meeting will be held at the Goodrich House with two or more prominent Cleveland men as speakers and targets for the hecklers of the audience.

Meetings are also being arranged for West Tech High, South High School and Remeny's Hall. The same question will be carried through the whole schedule, and the discussion at Tuesday night's Forum promises several interesting debates at the coming meeting.

Attorney Bradley Hull and Rabbi A. H. Silver, who were the speakers at the first Forum, spent a busy evening answering the questions fired from the crowd. Men and women were on their feet in all parts of the hall waiting to ask questions of Rabbi Silver when the lights went out, and Referee David R. Williams, pastor of the North Congregational Church, announced that the meeting was closed.

—Cleveland, O., News, April 2, 1919.

The People's Forum of the Oranges continues to hold the interest and attention of suburban folks, and the East Orange High School on Sunday afternoons holds the biggest crowds to be found west of Newark. This venture by the Women's Club of Orange appears to be as successful as the other enterprises of the women, and the Forum has evidently become a permanent function of the community. The meetings thus far have been enlightening, and especially valuable was the session last Sunday. The crowds, though critical, are fair and occasionally some of the best sense of the afternoon comes from the floor. The approach of spring may lessen attendances, but next winter should see the Forum at its zenith.

—Newark, N. J., April 6, 1919.

There was a good attendance at the Forum Monday evening and it was a most interesting meeting. At a meeting of the committee it was decided that each chairman should be responsible for his month, with suggestions from the other members, for selecting the theme and opening it himself or securing some one else.

—Elk River, Minn., March 27, 1919.

About 200 people gathered in the Federation of Labor auditorium Sunday afternoon to hear the address given by Senator H. M. Dunlap on the constabulary bill, held under the auspices of the Workers' Forum.

—Champaign, Ill., News, April 1, 1919.

The success of the Regina People's Forum is now assured. Each meeting shows an increase of interest, and the discussions following the addresses are evidence of the fact that it fills a need in the lives of a section of the community, who find the more orthodox institutions of the city less to their liking. The meetings are entirely free, as well as the discussion, and those interested in the opportunity which these meetings are intended to afford are cordially invited.

—Regina, Canada, Leader, April 11, 1919.

Announcement was made at yesterday's Forum that the meetings would close for the season on April 20th. Now that the fine spring weather has come, it is not to be expected that the large audiences which signalized the earlier meetings should be sustained. Without a crowded house, however, it is impossible to meet the expenses. There can be no doubt that the Forum is serving a very useful purpose in the community. The subjects treated are an education in citizenship, and none can say what ripe fruitage of wisdom may result from the seeds sown at these Sunday gatherings. Social science and the business of government are subjects too complicated to be understood without earnest study. There could be no greater corrective of rash theories than accurate information regarding the essentials of sound economics and the real things which pertain to the public good.

Canada, in common with all the other nations of the civilized world, is in process of re-formation. We are striking after higher ideals, seeking to remove the evils and cure the defects of our social system. In this great national task the intelligent co-operation of the people is of first importance. There must be a national get-together movement. Institutions such as the Citizens' Forum unquestionably perform a very useful service in this direction, and deserve every encouragement and support.

—Hamilton, Ont., Spectator, March 31, 1919.

Editor of the Independent Press:

Sir: The remarkable success of the First Presbyterian Church Forum has brought to Bloomfield the distinction of having the best attended evening service that any church in the Newark district can boast of. That it meets with a definite need of the community is evident from the fact that from 300 to 500 people find it helpful enough to attend regularly. It is a community service in the best sense of the word, since the audience represents hundreds of people who have been in the habit of attending a second service on Sunday. Many have not been church-goers at all, but are genuinely attracted by this bright and virile service.

It would be difficult to overestimate the good effects of such a service in these days of transition and reconstruction. The peace conference at Paris and the unusual complications in this country growing out of the war, have put the churches to a searching test which must be met frankly, openly and with a genuine effort to attract men and women who, with their sons in khaki, have been made over by the war and the sorrows it has caused.

... The churches are valuable in proportion as they serve and get close to the vital needs of the people. Jesus said, "By their fruits ye shall know them." This applies to the churches quite as much as to individuals, for the church is nothing less than a collection of individuals. The effective church of this day and generation must be alive to the stupendous changes that the war has brought about, and be ever ready to assume the leadership in the things that make the community better.

I think that Bloomfield is to be congratulated for having developed such a remarkable institution as this Forum has come to be. Dr. Sinclair conducts it with rare ability and tact and invariably along constructive lines. It is the sort of thing that promotes civic welfare and makes for a vigorous religious life.

CHURCHGOER.

April 2, 1919.